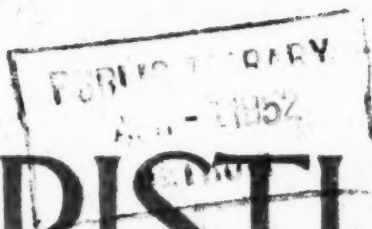


PHILOSOPHY, ✓
RELIGION AND
EDUCATION



CHRISTIAN EDUCATION

A JOURNAL OF CHRISTIAN HIGHER EDUCATION



CHRISTIAN COLLEGE DAY

OPEN DOORS

APPROACHING CORPORATIONS FOR SUPPORT

BLIND SPOT IN AMERICAN EDUCATION

THE NOVEL AS A RELIGIOUS EXPERIENCE

VOL. XXXV, No. 1

MARCH, 1952

COMMISSION on HIGHER EDUCATION of the
NATIONAL COUNCIL of the CHURCHES of CHRIST in the U. S. A.

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**COMMISSION on HIGHER EDUCATION of the
NATIONAL COUNCIL of the CHURCHES of CHRIST
in the U. S. A.**

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RAYMOND F. McLAIN, Director

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PRE

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BERNARD J. MULDER

Editor

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Christian Education

Vol. XXXV

MARCH, 1952

No. 1

The Commission On Christian Higher Education

What It Is, and What It Does

RAYMOND F. McLAIN*

I

The place of the Commission in the National Council

The National Council of the Churches of Christ in the United States of America was organized in November, 1950, at a constituting convention in Cleveland, Ohio. Basic in its structure are the four divisions of Christian Life and Work, Foreign Missions, Home Missions, and Christian Education. Within the Division of Christian Education are the Commission on General Christian Education, caring for the educational work of the local church, a "Joint Commission" on Missionary Education, and the Commission on Christian Higher Education. This latter Commission is successor to the National Protestant Council on Higher Education, which was one of the agencies merged to form the National Council.

II

The internal structure of the Commission

The Commission on Christian Higher Education, in turn, is composed of several units or departments. One of these is the Interseminary Committee. This committee, operating as a department of the Commission, is responsible for the Interseminary Movement, rooted for seventy-two years in the campuses of some 125 seminaries of the United States. The primary purpose of the

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movement is "to provide seminary students with an experience of ecumenical fellowship; to present to them the challenge of ecumenical thought concerning the mission and the nature of the church, and to help them develop a personal ecumenical consciousness and commitment, congenial to their own backgrounds and traditions."

The seminaries are organized into eight geographical areas within which most of the program is supervised by seminary student-directors. These appointed students, eleven in all, are guided in program building by the executive director of the Movement. Their area programs consist of inter-campus meetings, annual planning conferences and various services to individual campuses and students.

Another department of the Commission is that of Campus Christian Life. Most of the activities of this department will be with the students in the colleges and universities of America. While a committee for this department was formed at the Cleveland convention, the committee has intentionally refrained from building program. The reason for this delay is that the United Student Christian Council is considering merging with the National Council, and it is understood that if the merger is accomplished, the Student Council will then assume the responsibility for student work for the Commission. The United Student Christian Council is, itself, composed of fifteen student Christian movements, the YMCA and the YWCA being among the best known.

A third department of the Commission will have to do with Christian Vocation. Actually, this is one of the joint departments of the Division of Christian Education, with relationships to the other Commissions in the Division as well as to the Commission on Christian Higher Education, with which it is, however, administratively related. One of the units within this department is the Section on the Ministry, which existed prior to the formation of the National Council. It grew out of the need for a program of enlistment for ministerial training among the military men and women in the last war. That same need is again present, and is the core of this Section's program.

There will be three additional sections within this Joint De-

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partment on Christian Vocation, one of which will have to do with student commitment to the missionary enterprise. Here, again, the Commission is delaying its program development until such time as the Student Volunteer Movement determines whether or not it will unite with the National Council. If it does, it will become the missionary section, and its already vigorous work will be so important to the total emphasis on Christian Vocation that the delay is justified. When the missionary nature of the Christian life is made obvious in this way, the two remaining sections will also be activated. One is designed to stress the potential Christian character of all vocations, and one to promote the enlistment in all the various church vocations other than the ministry and missions.

The fourth department of the Commission is that of Christian Institutions. As its name implies, this department makes the more direct and comprehensive approach to the institutions of higher learning, usually to administrative officers and teachers, and particularly in the church-related colleges, and to departments of higher education in church Boards of Education. Many of the program items of the Commission that are already in process fall within this department. It is here that most of the interests of the older National Protestant Council on Higher Education are centered.

This four-part internal organization of the Commission should not be considered as permanent. In the judgment of the Administrative Board which directs the Commission, philosophy and program ultimately are more important than any given type of organizational structure. Consequently, organization may well be revised from time to time, so as to permit the Commission to render its maximum service.

III

Purposes of the Commission

The Commission, working with and through the church boards of higher education in-so-far as possible, shall have those purposes and perform those functions in the field of Christian higher education which are required in order that the Council itself may accomplish its objectives. Its purposes are :

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- A. To awaken the entire public to a realization that religious values may be achieved through all fields of study and through all phases of college life, that religion is essential in a complete education and that educational growth is prerequisite to the good life in the modern world.
- B. To foster a vital Christian life in the colleges and universities of the United States of America (tax-supported and independent as well as church-related and in the communities within which the institutions are located.)
- C. To strengthen the Christian colleges, to promote religious instruction in them and to emphasize the permanent necessity of higher education under distinctly Christian auspices.
- D. To help the Christian institutions of higher learning in the United States of America fit the world-wide size of modern life and relate themselves effectively on student, faculty and administrative levels to the world movements toward Christian education.

IV

Relation of the Commission to the agencies of higher learning

Those are ambitious purposes for a new Commission, limited in personnel and resources, and would be impossible of achievement were it not for the fact that the Commission does not work alone. As a part of the National Council, it has access to many additional organizational and personnel facilities. Through its own Administrative Board the Commission has access to the movements in higher education of the churches that comprise the Council, and of the others that wish to cooperate. As a national educational organization, the Commission works with and through other national and regional educational organizations at the many points of common interest. Most significant of all, the actual achievement of the purposes stated will, in the end, be accomplished as changes within the institutions of higher learning in America, and will be done by those institutions. They are many in number and their resources and personnel are almost limitless.

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The fundamental operational problem of the Commission becomes that of working effectively in all the relationships mentioned, so that all the resources may be utilized to the end that the institutions may best be helped to help themselves. As a basic principle of operation, therefore, the Commission has officially centered its attention on the work to be done, and has not concerned itself primarily with its own organizational size. Recognizing that the purposes of Christian higher education are so extensive and diverse as to make any one point of initiation impracticable and undesirable, the Commission seeks to aid whatever is moving in the direction of its goals, cooperating with other groups at all possible points and consciously competing at no point. This principle can be illustrated by reference to specific program items, initiated at points outside the Commission, but in which the Commission has a working interest.

The Division of Foreign Missions of the National Council, for instance, is sponsoring consideration of a program of graduate training for persons who will serve in foreign countries, whether as missionaries, diplomats or business men and industrialists. The Joint Department of Evangelism has its well established University Christian Mission through which direct services are rendered to many campuses. The Commission on General Christian Education has an extensive program of leadership education, involving college and university training, and maintains within its organization a section for professors. These are but examples of a wide-spread interest and participation in higher education within the Council. All these efforts are to be welcomed, and in all of them, the Commission is finding its place as a working advisor. Further, the various units of the Council, whether Christian Life and Work, Missions, Evangelism, or in the area of lay responsibility, have much counsel to give to higher education, and have many suggestions to make that will keep the work of this Commission relevant and effective. For the first time, Christian higher education has direct access to every phase of the life of organized Protestantism and, for the first time, every interest of Protest-

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antism has an organizational opportunity to make its impact upon Christian higher education.

In exactly the same way, all the denominational channels are open for the two-way flow of the interests of Christian higher education. In a sense, this makes it possible for the Commission to stand between the churches and their educational institutions, acting as an agent of both, interpreting each to the other and assisting each to clarify and perform its distinctive role with respect to the other.

Through its parent organization, the National Protestant Council on Higher Education, the Commission has a long-standing relationship with the Association of American Colleges. In fact, that association grew out of an earlier organization of church-related colleges. It is no accident, therefore, that the Commission turns naturally to the Association of American Colleges, works in close cooperation with it, and has its work magnified because of that relationship. The Commission also, as opportunity provides, works with such other national groups as the American Council on Education and the United States Office of Education.

An example of that cooperative effort is to be found in the current research study *What Is a Christian College?** This study is under the direction of a research committee of the Association of American Colleges, but is being conducted by the general director of the Commission on Christian Higher Education of the National Council of Churches. Support for the project for 1952 was provided by the Lilly Endowment to the Association of American Colleges, with the understanding that it be turned over to this Commission of the National Council.

V

Relation of the Commission to the institutions of higher learning

The Commission has no organic relation to the individual institutions of higher learning. The fact that the executives of most of the church boards of higher education are on the Administrative Board of the Commission gives an official backing to program ap-

* Full report available in the December, 1951 issue of *Christian Education*—write to 297 Fourth Ave., N. Y. C., for copies at 50c.

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proaches that may be made, and also provides a channel for cross-criticism, but the vitality of the real relationship depends ultimately upon the significance of the services the Commission offers.

This can be illustrated by a further reference to the research-study project, *What Is a Christian College?* In essence it is a self-study program designed to assist the church-related institutions achieve the potential Christian significance inherent in their total operation. This includes educational philosophy, administrative policies and procedures, attitudes and activities of personnel, student life and relationships, curriculum building and content, campus activities and organizations, and public relations. Forty colleges have already engaged in this study through an academic year, and during 1952 some three hundred additional institutions will participate.

To summarize, in view of the extent of the task in Christian higher education, and because of its functional relations with other groups, it is the judgment of the Commission that every possible effort should be made to cooperate with all groups striving toward the same end; that there should be no conscious duplication of program or organization; that the Commission should make its emphasis upon function and service among the colleges and universities, and that, in the entire program, the service to be rendered should be considered of greater significance than prerogative or organizational status.

VI

Outline of program for 1952

While program items have been used from time to time to illustrate the foregoing statements of organization and operation, no attempt has been made to give a complete description of program activities. It is assumed that as the work of the Commission progresses, these items will become increasingly self-evident. However, the following brief references will provide an over-all view for the current year:

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The Interseminary Committee

- Administration of inter-seminary programs and activities across the United States.
- Preparation of materials for program use.
- Maintenance of fellowship among seminary students.
- Conduct of annual assembly.

The Section on the Ministry

- Recruitment of men for the ministry, particularly through the chaplains in the armed services.
- Preparation and distribution of monthly news letter.
- Stimulation of thinking with reference to the developing program of the Joint Department of Christian Vocation.
- Promotion of *National Christian College Day*.

The Department of Christian Institutions, and General Services

- Direction of research-study project, *What Is a Christian College?* in cooperation with the Association of American Colleges, involving:

- faculty study efforts on 300 campuses
- twenty regional one-day conferences
- six five-day area summer faculty workshops
- one national five-day faculty workshop
- publication of progress reports
- publication of final report

- Direction of study on the contemporary situation of the church-related colleges, with a view to developing a quarter-century strategy for improvement, under guidance of the research committee of the Commission.

- Assistance in planning the Green Lake and Montreat summer workshops for faculty and administrative officers, and participation in those conferences and the one at Scarritt, in Nashville.

- Assistance in planning, and participation in, various regional and state conferences of the church-related colleges, usually in cooperation with the Association of American Colleges; e.g., Southern Association of Church-Related Colleges; West-Central

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Association of Church-Related Colleges; Texas, Indiana, North Carolina, and other state conferences.

Participation in programs involving presidents and board secretaries of denominational college organizations, such as Southern Baptist, Evangelical and Reformed, Mennonite and Brethren, Disciples of Christ, and Methodist.

Assistance in planning, and participation in, the program of the Commission on Christian Higher Education of the Association of American Colleges.

Quarterly publication of *Christian Education*, the journal of the Commission.

Publication of occasional booklets and pamphlets, such as *What Is a Christian College?*, and *The Commission on Christian Higher Education, What It is and What It Does*.

Negotiation for publication of annual volume on philosophy of Christian higher education.

Sponsorship of occasional popular articles on Christian higher education in the various popular magazines and journals.

Providing institutions with basic assistance with respect to financial resources.

Providing office facilities and personal services (mail, stenographic, hotel reservations, etc.) for college personnel visiting New York.

Providing national publicity in the interests of Christian higher education, such as *National Christian College Day*, and *Banners of Freedom*, a series of nation-wide radio programs.

General services through participation in committees, representing the interests of Christian higher education in the various units of the National Council, in the Association of American Colleges, the American Council on Education, the Foundations, and the various colleges and universities, individually and in association with each other.

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VII

Program possibilities for development after 1952

Most of the program items listed for 1952 are such as will be continued in 1953 and after. By 1953, the departments of Campus Christian Life and Christian Vocation should be organized, and their extensive programs will multiply the effectiveness of the Commission. Other services that should be offered have already come to light. These are beyond the resources of the Commission at the present time, but are such as should not be forgotten.

Personnel Bureau for placement of qualified Christian teachers and administrative officers.

A quadrennial national all-college five-day workshop for administrators, board members, teachers and students. First to be held in 1953 or 1954.

An occasional "invited conference" of leading educators of the country to be held, as a summer workshop, for an overview study of Christian education, its nature, role, and contemporary opportunities.

The extension of the research-study, *What is a Christian College?*, appropriately modified, to the tax-supported and independent institutions of higher learning.

A summer camp-school for Christian educators, to stress the Christian potential in instruction in all subject-matter fields. This may be open to state and city council executives and to local church directors of religious education, as well as to college teachers.

A lecture service whereby qualified persons could make four to six week visits to local campuses, to work with students, faculty and administration in matters of Christian higher education.

Text-books for use in the Christian college should sometimes be written by the teachers serving on such campuses. The Commission may serve to bring together qualified writers, publishers and the potential market.

The journal, *Christian Education*, will be published on the basis of nine issues per year beginning in 1953, its name being changed to *Christian Higher Education*.

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VIII

Financing the Commission

The operating budgets for the Interseminary Committee, the Section on the Ministry, and the executive office of the Commission (which includes, at the moment, the Department of Christian Institutions) total some \$90,000.00. The two student groups which may unite with the National Council during the year would bring additional budgets of \$90,000.00. Where does this money come from, and is it adequate to carry the expanding program of the Commission?

The Student Volunteer Movement counts heavily upon individual gifts from interested persons. Each gift is relatively small in amount, but the number of supporting persons is large and enthusiastic. Some help is secured from church boards. The Interseminary Committee secures funds from individuals, from seminaries (although the approach to this source just now is on an "emergency" basis), from the regional student organizations, and from the undesignated funds of the National Council. This latter help is extended in an effort to find a more stable base for the financing of the Movement. The United Student Christian Council, the Section on the Ministry and the executive office of the Commission secure help from the churches, through the church boards of higher education. Additional help is forthcoming from individuals and, in the case of the executive office, from the Lilly Endowment and the Association of American Colleges. The gifts from the latter two sources are earmarked for the research project, *What Is a Christian College?*, and are to be spent mostly within the year 1952.

All the units now comprising the Commission, with the help of the undesignated funds of the National Council, were able to finish the 1951 year without deficits. It appears, further, that the year 1952 may be brought to the same satisfactory ending; if increases are forthcoming from church boards and if individuals continue to be interested.

At best, the present financing is too "catch as catch can", and

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as the Commission moves from the months of its infancy into its years of more extensive and better articulated service, its financial structure must be more firmly based. At least four principles have bearing at this point:

First, it is assumed that the ultimate recipient of services will want to pay for those services. As the Commission fulfills its functions it is the church, ultimately, that is served. That service is offered, of course, through the colleges and universities, and is but a part of the total program of the National Council. It is expected that support from the church, either as direct payments from the institutions of higher learning or through the respective church boards of higher education, will increase considerably in the next several years. This is the basic source of support. Cultivation for gifts from individuals will be continued and extended, but important as such income might be, the church institutions must be considered primary in support. Further, continued approaches will be made to various ones of the Foundations, and a favorable response can be anticipated. Gifts from that source, however, are usually for the initiation of new projects, and cannot be expected for the year-by-year maintenance of the regular program.

Second, the Commission must demonstrate that its program is worth support. This qualitative matter cannot be demonstrated over night, but it is the very basis upon which the future of the Commission rests.

Third, the program of the Commission must be effective, in that it actually helps the institutions to do their total task better. There is a quantitative matter involved here, too, in that enough institutions must be helped so as to make a difference in the total educational scene in America.

Fourth, the Commission must demonstrate that its program is economical. The program must be needed, must not be a duplication of efforts made elsewhere, and must always be accomplished with the minimum expenditure demanded by the situation.

IX

Suggestions for improvement welcomed

New institutions can be changed much more readily than older

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ones. The Commission on Christian Higher Education is the newest of the major units of the National Council. Its program is at the stage of rapid growth, its structure is flexible and its principles of operation are still more experimental than final.

To take full advantage of its own accumulating experience at this early stage of its development, the officers and the Executive Committee of the Administrative Board of the Commission are engaging in periodic self-criticism. To make this as worthwhile as possible, criticisms and suggestions are invited from all who are interested in Christian higher education. These suggestions may well bear upon statements made in this descriptive article. They may be on some important phase of Christian higher education that is being entirely overlooked by the Commission. At any rate, let all be assured that their interested helpfulness will be deeply appreciated by the officers of the Commission, and will be important in determining program emphases and directions of movement for a long time to come.

PUPILS WANT MORE THAN THREE Rs

Young people want a great deal more than the traditional Three Rs in their schooling, according to a panel of high-school boys and girls, discussing the topic "What Do We Want From School?" on the New York Times Youth Forum, October 9.

"We want more than a liberal education. . . . We must know how to get along with all kinds of people, from all countries, all races. . . . Schools should prepare students for life after school, give students a background for making decisions, teach pupils how to overcome shyness and attain selfconfidence," these students maintained.

Christian College Day a la Westminster

WILL W. ORR

It took the combined efforts of the dorm "getter-uppers", the college dietitian, and the dispatcher at the gym to get them up, get them fed, and get them on their way—but the job was done, as 250 students, 50 faculty members, and 33 alumni and trustees fanned out from New Wilmington, Pennsylvania, to bring Westminster College into the worship services of 221 churches in six states on National Christian College Day, April 8, 1951.

These statistics represent a considerable increase over the record of the first National Christian College Day, April 23, 1950 (the day falls annually on the second Sunday after Easter), as the number of churches climbed from 114 to 221, and the number of speakers and musicians from 186 to 333.

Such an operation does not merely happen. Behind the scenes planning and hard work were in progress over a period of three months prior to the eventful day, when, beginning at six A. M., 60 cars were logged out to various destinations throughout Eastern Ohio and Western Pennsylvania. Simul-

taneously, alumni and members of the college board of trustees were motoring to churches out of range of New Wilmington, in New York, Vermont,

Massachusetts, New Jersey, and Eastern Pennsylvania, while week-end student caravans covered the Buffalo, New York City, and Newville, Pennsylvania areas.

Actual work on the project commenced before Christmas, when the first contact was made with 445 churches com-

1952
National Christian
College Day
APRIL 27th

Dr. Orr is President of Westminster College, New Wilmington, Pennsylvania.

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prising Westminster's synodical constituency, offering representation from the college on April 8. Follow-up correspondence ensued during the winter months and the stack of returned postal cards mounted to an eventual 221.

Meanwhile, cultivation of a more direct and personal nature was conducted through 22 field workers, who distributed literature and set up free promotional dinners in each of the 20 presbyteries which constitute Westminster's three controlling synods. Through these presbyterial dinners, Westminster presented the Centennial program to pastors and lay leaders of the 445 congregations, and renewed the invitation to the churches to avail themselves of Westminster's services on National Christian College Day.

These services were offered entirely at college expense; any remuneration by the churches was to be strictly voluntary—although participation in the Centennial Fund through the congregational budget and through a loose offering to be received on April 8 was encouraged. The only request made of the churches was that they furnish meals and (if required by the distance) lodging for the representatives.

While National Christian College Day was being "sold" to the churches, a committee was hard at work on the details of preparation. The general committee was broken down into nine sub-committees: (1) materials, (2) student speakers, (3) faculty speakers, (4) board and alumni speakers, (5) special music, (6) assignments, (7) transportation, (8) publicity, and (9) send-off.

It was the responsibility of the materials committee to prepare a sheaf of mimeographed helps for the preparation of National Christian College Day messages. Under the capable direction of Dr. J. W. Creighton, history department head and former president of Hastings College (Nebraska), this faculty-student sub-committee prepared a 35-page syllabus of suggested themes, outlines, quotations, poetry, etc., which was placed in the hands of each speaker. This material was presented at a meeting of all representatives in the college chapel immediately following Easter vacation, and copies were mailed to board and alumni representatives

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as well as to various ministers who requested National Christian College Day ammunition.

An important function of the student procurement sub-committee (headed jointly by the dean of men and the dean of women) was the presentation of a chapel program in which students who had participated in the 1950 National Christian College Day observance outlined the purposes and activities of the occasion. This done, the committee proceeded to build a screened list of qualified students and to contact these students to ascertain whether or not they would be available for assignment on April 8.

The assignment sub-committee had the job of filling requests which came in from 221 churches. The churches were grouped into three categories: large, medium, and small. Then the names submitted by the procurement committee were sorted into three classifications: (1) faculty and students to speak alone (all trustees and alumni were assigned singly), (2) faculty-student teams, (3) student teams (two or three students to a team). Next, individuals and teams were given numbers corresponding to the three church categories and finally assigned. Soloists likewise were numbered and assigned. It was arranged that each student speaker was to clear with a faculty member—either with his faculty partner or with an advisor assigned to him—in order to insure careful preparation of all talks.

It was the task of the transportation sub-committee to procure a pool of faculty and student cars from which to draw in scheduling National Christian College Day trips. In coordination with the assignment committee, representatives were grouped in carloads and a schedule built listing each driver and his passengers, departure time, destinations and time of services at each, and pick-up time for return to New Wilmington.

A titanic undertaking in connection with National Christian College Day was accomplished by the publicity sub-committee, which sent out National Christian College Day stories both to local newspapers in all communities to be invaded by Westminster on April 8 and to hometown papers of all students participating in the great migration. In addition, publicity was given to New Wilming-

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ton area newspapers, to church publications, and to the Westminster weekly *Holcad*. Further, posters advertising the event were prepared for student build-up; and a 15 minute radio transcription, featuring the college choir and short talks by President Will W. Orr and Dean Wm. Vander Lugt, was broadcast over KDKA, Pittsburgh, on the morning of April 8.

Publicity for the churches included a pictorial folder presenting several features of the Christian Education program at Westminster College and a colorful poster designed specifically for display on National Christian College Day.

The send-off sub-committee was responsible for organizing a corps of dorm "getter-uppers", arranging breakfast for early risers (beginning at six A. M.) and lining up a dispatching crew.

On Thursday evening preceding the big event came the highlight of all preliminary meetings and activities: a dinner rally, which crowded almost to capacity the largest and finest dormitory dining room on campus. Honored guest and speaker on this occasion was Dr. Robert W. Gibson, General Secretary of the Board of Christian Education of the United Presbyterian Church and the "father" of National Christian College Day. It was Dr. Gibson who originally proposed the idea of a National Christian College Day to the National Protestant Council on Higher Education some three years ago. Sample talks by two students, music by two soloists, and a pep talk by President Orr rounded out the program. The spirit which pervaded the affair testified to the invaluable contribution of such a meeting in building esprit de corps among the representatives.

During the week prior to National Christian College Day, President Orr wrote to each of the pastors slated to entertain Westminsterites on April 8, confirming assignments and inviting reactions to the day after it was over. Likewise, all persons representing the college on that occasion were asked to submit reports. No sooner had the first ambassadors of Christian higher education returned to the campus than glowing reports of thrilling and rewarding experiences began to come in, both from the visitors and the visited. Dozens of report letters from the churches and from

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those who served, almost universally favorable, constitute a valuable file for future observance of National Christian College Day.

Westminster College is awake to the tremendous possibilities for National Christian College Day as an annual institution. She has seen a new interest in the college in many churches in which it had previously been no more than a name. She has seen the cause of Christian higher education brought into focus within a vast number of churches on a single Sabbath Day. She has seen faculty members, students, alumni, and trustees aroused to a new appreciation of the values of a church-college education. She has seen National Christian College Day not only pay for itself but enlist the enthusiastic support of the church college on the part of dozens of churches who have pledged their young people and their financial aid. It is the prayer of Westminster College that the annual observance of National Christian College Day may serve to heal the ever-widening breach between the church and the church college, to the end that the college may serve the church and the church may serve the college.

OUT OF UNIFORM—INTO WHAT?

What will your life be after the service? This introductory question keynotes a six-page folder entitled OUT OF UNIFORM—INTO WHAT? It does a noble job of presenting the ministry as a real vocational possibility for the veteran just out of service and exploring the vocational field. Write, Department of Christian Vocation, National Council of Churches, 297 4th Ave., New York 10, N. Y. for further information.

Open Doors

GERRIT T. VANDER LUGT

Last summer one of our graduates wrote back to us here at the College from Korea. At the time of his writing he was going through all the fire and hell of battle. In a moment of relaxation he began to think of the College, what it had meant in his life, what he had enjoyed, what he had missed. In describing his experience he used a figure of speech which appealed to me and which I am using as the theme of my address. He wrote "as I look back, college appears to me to be essentially a place of doors, many of which I never found. I would like to say to all those still fortunate enough to be in college, 'find all the doors of opportunity and of promise, walk through them unto the enriching of your life, the increasing of radiant power, the equipping of yourselves for service. For the chance comes but once and then the doors will be closed.'" This Central alumnus was but voicing the thought of St. Paul. Writing to the Corinthians about the circumstances of his life he said, "for a great door and effectual is opened unto me and there are many adversaries." (1 Corinthians 16: 9)

Here we are facing another college year. How shall you face it? With what attitude of heart and mind, with what expectations and aspirations? With what resolves and convictions?

I am suggesting that you face it boldly and courageously, with trust and confidence and hope, assured that your being here at this time is no happenstance but part of a plan and purpose. Make no apologies for being in college. Do not feel uneasy in conscience for continuing your education. Short-sighted patriots often make inflammatory speeches about the necessity of every person being either in the armed forces or in a defense job. Let no one misunderstand me when I question this either-or. I do not mean that fighting or defense work are unimportant. They are very important. We are in a war which must be fought to a victorious finish, and we need people to be soldiers, sailors, marines, defense workers; but for a victorious finish we need more.

Dr. Vander Lugt is President of Central College, Pella, Iowa. This was his Convocation address.

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We need every able-bodied and clear-minded and strong-souled young person not so engaged to prepare himself to render such other services as the world desperately needs. The world needs more than a military victory. A military victory may be hollow and vain and futile. It was in 1918 and in 1945. It may be so again if we do not prepare ourselves for more. Some of our people of necessity must do the fighting; some must make the tools and the engines of war; but some must see to it that the fighting and the working shall not be fruitless, that victory shall bring us what we are fighting and working for.

I cannot conceive of anything more important, more relevant to a nation, yes, to a world at war, than the education of young people for responsible positions in the work of reconstruction. War in its very nature is destructive and will not of itself set the world right. The armed forces prepare young people to be "centers of resistance" to armed violence. They have written and are writing a glorious chapter in American history. But no army or navy can or will prepare young people to be "centers of reconstruction."

From the havoc and the ruin of yesterday we must learn today to build a better tomorrow. You must learn to build as well as we have learned to destroy. Building is your job. While you are privileged to be in college, you must prepare yourselves to be living "centers of reconstruction" and supply the dynamic for making the world free, free from want and fear, free from tyranny and oppression, free for uninterrupted communion and intercourse between man and man, between man and God, free for the spread of the Gospel of our Lord Jesus Christ.

The American college, in spite of all the criticism that has been leveled against it, is still the best place for preparing young people for service to God and country and the world. It is not a perfect institution. Nothing human is; but for all its shortcomings and imperfections, it remains a place of promise and opportunity where great doors and effectual are opened, doors through which young people like yourself may walk out into that larger life which alone can save man from the ills that beset him and bring him the happiness and peace and truth which he longs for and needs.

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In a recent issue of *Collier's* magazine there was a long editorial entitled "Even Up the Balance." It is rather typical of a good deal of thinking in recent months, implying that liberal education is a luxury with which America should dispense. The editorial says in part, "We recognize the need for deferring and exempting young men of special skills so that this country may offset the enemy's preponderance of man power by scientific progress. But the present student deferment provisions do not put a premium on special skills. . . . All they do is put a premium on the financial ability to attend college. The Administration and Congress have created a pattern of a moneyed elite. We can't see why a student majoring in botany or English should be deferred just because he is bright. The safety of our country is just about the most important thing that concerns us all today. And if a young man's studies do not promise to contribute directly to that safety, then we see no reason why his brains should exempt him from military training or military service."

I need not in this audience defend you against the charge that you are a "moneyed elite." You know better. What disturbs me is the ignorance of the writer concerning the function of liberal education in the safety of our country and our way of life. In this war, whether it be hot, cold, or lukewarm, the struggle is not for the possession of men's bodies but for men's souls. The sting in the editorial lies in the word "safety." The safety of our country—what does it mean? Safety from invasion? Yes, of course, But only from the invasion of military objects or also from the invasion of foreign ideas that would mean the obliteration of our way of life? The one without the other is futile. Ideas in our interrelated world shot through with the channels of communication cannot be isolated and kept on foreign soil. And if we do not train men and women to be living embodiments of the ideas and values of our Christian-democratic way of life, we have already capitulated. We have lost.

No, you need not apologize for being in college. Your being here serves a real national purpose, and you are doing your part as you continue to prepare yourselves to be living transmitters of all that is best in our way of life. Yours the responsibility to devote

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yourself to your task with the same devotion and discipline that characterizes our fighting forces. This is not a time for slackness and ease but for consecrated effort and hard work, to find doors of opportunity and promise.

What should you strive to find as you pass through these doors? Let me mention three things which are the essence of our Christian-democratic way of life.

1. *The first is friendship.* College is a place for making friends. Some of the most enduring and enriching friendships are begun in college. I recognize that this year the possibilities are limited. The choice is pretty definitely restricted by Uncle Sam's segregation of the sexes. Not much can be done about that. The government cannot call off a war to enlarge your choice of friends or the possibilities of matrimony. The mature person accepts whatever limitations are imposed upon him and makes the most of his opportunities. That is what you, too, must do.

Even so, college offers you the opportunity for making friends. Man is made for friends. No man is self-sufficient. All of us stand in need of others through whom we can escape from the self-absorption which stunts our moral, intellectual and spiritual growth and through whom we can find the fulfillment of our lives. The individual finds himself in others in whom his life is objectified and enriched.

The friendships you make in college can be and often are the finest you will make anywhere. Here you will find common interest, loyalty, devotion to an ideal that bind your hearts and minds together and extend the horizon of your vision. Cultivate such friendships; without them college life will be impoverished because you will be shut up within yourself.

In spite of all the college can do, there are still too many students who live alone. They have not learned to give themselves to others whom they trust and in whom they have faith. Such people are too self-absorbed and too self-centered. You must learn to unite with others in a common cause and in common ideals. All friendship is based on cooperation and a common enterprise that elicit the best that is in both of you. Friends are not made by wait-

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ing for others to come to you. Mere nearness to another or living on the same campus will not of themselves generate friendship. You must join hands and hearts in a common purpose. Then will your life be enriched by new associations and cross-fertilized by other contacts.

The College offers you the open door of friendship. It is for you to discover it and to walk through it and find those others living and dead whose friendship will enrich your life. I said the living and the dead. Do not forget the dead. All the great names in literature, science, and religion can become your friends. All the best souls of the race can live again in you if you cultivate their friendship. While in college join

“ . . . the choir invisible
of those immortal dead who live again
In minds made better by their presence.”

I do not know how the peoples of the world are going to live together in one world unless they discover how to make friends. Friendship breaks down barriers, is tolerant of mistakes, seeks the best in others, hopes and labors for their greatest good. In that process is generated mutual respect and good will and the enrichment of life. What the world needs is not more bombs and guns and aeroplanes, more centers of destruction, but more friends, more centers of trust and good will and reconstruction.

But let me point out to you that such friendship is impossible except on the basis of faith in the Lord Jesus Christ, “for He is our peace, who hath made both one, and hath broken down the middle wall of partition” that separates man from man and man from God. We do not need friendship based on a common self-interest which cannot possibly bind people together in building a decent human world. Self-interest, which is sin, poisons the channels of communication and human intercourse. Only as man is purged of that leaven can he be a friend, for only then will he seek another’s true good, which is God—God, the Father of our Lord Jesus Christ.

God made of one blood all the nations of the world for to

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dwell upon the face of the earth and established the bounds of their habitation and determined in what man's true good consists. Men have a common origin and a common destiny and both are in God. To find them you need knowledge.

2. *The second, college is a place where the open door of knowledge beckons you.* Ignorance is not bliss, and it is not folly to be wise. God created man with a mind that is to be used. What but thought can deepen life and make us better than a cow or cat? Someone has said:

"The deepest joy of living is in thought

Sublime when we are thinking at our best."

When we try to comprehend the world, find meaning for our lives, make sense out of the puzzle of existence, we love God with the mind He gave us and observe the first great commandment of Jesus: "Thou shalt love the Lord Thy God with all your mind."

In our day, however, there are those who minimize the importance of knowledge. People everywhere recognize the importance of learning *how* to do things, of acquiring tools and techniques for promoting the creature comforts of life or for acquiring power to enslave others, but not of learning to know *why*, of learning the meaning of life and existence, the ultimate purpose of man and his universe. It is the door of such knowledge which this college offers you and beckons you to enter.

Then there are those too who have closed the door of knowledge and substituted the door of propaganda. The free and untrammelled search for truth has been prostituted in the service of lies. The Chinese communists are now engaged in a process of brainwashing. That is the picturesque word they use. Whatever ideas young people may have about life, the world, and God must be washed out of their brains and the vacuum is to be filled with party palaver. Knowledge and understanding are withheld from them. Their education is not for life but for death.

The revolution that is being affected before our eyes is much more serious than many people realize. The war in which we are now engaged is one of ideas and the free use of the mind. The communists deny the validity of reason. There is a revolution

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against the whole tradition of the West, not an authentic revolution, but a reaction, a revolution of nihilism that seeks to destroy all the ideas and ideals by which western man has lived. Marxism proclaims the supremacy of violence as an end in itself. Ruthless activity is regarded as superior to reflective knowledge, submission superior to freedom, war and conflict superior to peace and co-operation. It denies that man is a spiritual creature, that persuasion is the way of the mind, that all men are created equal. It has turned our world upside down.

That is why it is so important that you find the door of knowledge and make your college days an adventure in seeking and finding the ideas that are the life-blood of our Christian-democratic way of life. The war in which we are now engaged is an ideological war. Our purpose is to destroy the ideas which the communists are seeking to propagate by violence. And how shall we destroy them? By violence and the sword? That is impossible. Ideas can be fought only by ideas, and ideas can be dynamic weapons only as they live in the minds and hearts of people. If we are to destroy communism and everything it stands for, we need not only soldiers and sailors but scholars and students.

It is for you and me to learn to know what are the issues involved in this war, what are the conflicting tensions between nations, what it is that gives rise to them, how strong are the forces of evil, how bent in plunging mankind into another war unless they are intelligently restrained and spiritually redeemed.

We have tried to "indoctrinate" our armed forces, but obviously and of necessity with small success. We should not expect that a few lessons in American history would prepare our fighting men to understand the issues of this war and the peace to follow. We have equipped them superbly with weapons and machines but not with ideas.

If we are not to lose this war and the peace for which it is fought, we must equip as large a number of our people as possible with the living ideas of our race. Schools and colleges must keep open the door of knowledge that young people may walk through that door and discover the world of living ideas and look out be-

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yond upon a world of peace and brotherhood and freedom. Your job, while less dramatic than that of our fighting men, is equally important and, I believe, more far-reaching. The future of western civilization and culture depends upon your discovering those great formative and constructive ideas by which a Christian civilization has lived. The ideas of man as a spiritual being, of his origin, nature, and destiny in God, his dignity and worth, the supremacy of truth and beauty and goodness and righteousness and liberty and equality over their opposites, and above all, of man fulfilling his life when it is lived in obedience to God.

Marxism denies all this. The primary claim of Marxism—the foundation stone of the whole system—is that of dialectical materialism. It asserts that ultimate reality is matter and matter alone. It therefore denies the reality of mind and spirit and of God. There is no God, say the communists, no Heavenly Father who created man and endowed him with freedom. No Heavenly Father who, when His children misused their freedom, made provision for their salvation. It denies that man's destiny lies in freely serving God and promoting the general welfare. Man's destiny lies in being a tool of the state, for which he exists.

All that is diametrically opposed to our Christian-democratic way of life. I am not asking you to accept that statement as true because I say it is true. You must learn that for yourself with your heart as well as with your mind. Now and in the days to come is the time to direct your minds to serious study and broad training in science, philosophy, history, the humanities, and religion, through which you can arrive at intelligent understanding of what Charles Malik calls "Your tradition, rooted in the glorious Graeco-Roman-Hebrew-Christian-Western-European Outlook." You cannot serve your society better nor do more for yourself than to find this door of knowledge that you may acquire not just skill for a lucrative position but chiefly an appreciation of your inheritance as Christian Americans.

3. *This means, however, that you find another door, the door of faith.* This situation in which we now find ourselves is the result of loss of faith. You cannot rebuild the world without a

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deep and lasting faith. I hope that here in college you will discover for yourself how in periods of crisis the spirit of God has worked in the lives of St. Paul, St. Augustine, St. Francis, Lincoln, Livingston, Kagawa, and scores of others. The faith of these men has changed the course of history. In periods of decay and dissolution, of crisis and chaos, their faith made possible the appearance of a new world out of the old and gave meaning and direction and power to their lives in days shaken by winds of adversity. They were dynamic leaders because of their faith.

What was possible for them is possible for you. This is the hour of your promise and destiny and, as Herbert Agar has said, "the time for greatness." A great door and effectual is open to you through which you can walk and catch glimpses of heights to which you can attain if you have faith in yourself and, above all, in God; for faith, as the ancient writer said, is "the substance of things hoped for, the evidence of things not seen."

Though the communists are our enemies, we can learn from them. They have a passionate faith in what they call their new order. Our faith must be just as passionate as theirs. We must be aflame with a burning desire to build a world of righteousness and peace and cooperation for the good of all God's children. That is God's desire. That is why He made us, that is why He made us free with intelligent choice that we might learn to cooperate with Him in generating sacrificial love into human life and human society. That is why, too, He gave us His Son to demonstrate the sincerity of His desire to redeem man from his rebellion, to convince us of His great love for us and for all men, to call us to share in that great redemptive plan which He is working out through the ages.

This college will, I hope, help you find that door of faith where on the other side you will find the Christ, that young and fearless prophet of Galilee, the Son of God made flesh, calling you to follow Him. For me, as I trust for you, all the hopes and aspirations of a battered humanity are gathered up and expressed in Him. He is God's example of what human life can be, should be, will be. Our task through this year and the years to come is to

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understand and appreciate what He can mean to ourselves and our fellowmen and to dedicate ourselves to expressing Him in all the relationships of life.

The late Professor Alfred North Whitehead in his essay, "The Place of Classics in Education," suggests that true learning consists in having before our minds an "habitual vision of greatness." The highest vision I know is the One in whose name we have met. If this world is to become the city of God and of our highest humanity, only one power can make it so. If that is lost, it will be a city whose doom is inevitable. But it need not be lost if you will but permit the power of redemptive love as it is in Christ to be enthroned in your lives. The early disciples of our Lord were filled with His spirit and went forth with a passion, a force that has changed the world and remade the mind of man. That is the only authentic revolution. It can be done again. They outlived and outdied their moribund and pagan contemporaries by a living faith in a living Christ. The only hope for our world is that you stand in that apostolic succession and witness to the faith that is in you, that Jesus Christ is the only hope for a distraught and bleeding world.

It is on the basis of such faith alone that you can know the truth that shall make men free—free economically, free politically, free religiously,—and cause them to lose their chains. It is on the basis of such faith—a faith not *in* the nation and the world but *for* the nation and the world, faith in God and His redemptive purpose, that you will be enabled to be "centers of reconstruction", bringing healing and hope to the nations.

"Higher education must inspire its graduates with high social aims as well as endow them with specialized information and technical skill. Teaching and learning must be invested with public purpose."—*President's Commission on Higher Education.*

Psychological Factors in the Relation Between the Pastor and the Educational Director

R. LOFTON HUDSON

It is often overlooked that the real cause of disturbances between the pastor and other staff members is psychological. There are ethical aspects of course. Sometimes there are pronounced religious differences. But nine times out of ten, it appears to me, there are understandable psychological reasons for these conflicts. These reasons are deep and strong and cannot be overcome simply by prayer and quoting a verse or two of Scripture.

Do not misunderstand me. I believe in the use of prayer in solving interpersonal difficulties. But I have known of cases where prayer was used as a method of domination. A man may say, "Let us pray this trouble out," and mean, "Let us pray you into seeing my viewpoint and not giving me any further trouble on the subject." Prayer may seal over the difficulty, but it is a poor substitute for insight and Christian acceptance of each other.

I should like to list seven factors which enter into the successful cooperation of the pastor or the minister of education and other staff members. These apply even to those not on the pay roll, but we are thinking especially of the paid staff.

I. Sense of identification. The term "identification" is used here to mean the feeling of belonging to and being a part of each other.

Two men are standing talking. One has his dog beside him. At a given point in the conversation, the first man strikes the second (the one with the dog), and the dog bites the first man. Why did the dog bite man number one when he hit his master? We say that the dog was identified with his master.

Dr. Hudson is Pastor of the Wornall Road Baptist Church, Kansas City Mo.

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This psychological identification is at the base of good staff relations. A pastor and the minister of education should feel that an attack on one is an attack on the other, and that if they hang they will hang together. You see what I mean?

2. Accepting individual differences. I always tell my churches that getting a pastor is like buying a victrola record. You buy it for what you want on one side and you take what you get on the other side. Marriage is like that too.

Instead of accepting the distinctive fine qualities and deficiencies of each other, we often resort to "labeling." So-and-so is a "screw-ball," a fanatic, a modernist, a fundamentalist, a neurotic, or just a plain "nut." "Labels are devices which save talkative people the trouble of thinking."

In counselling we know that we must accept people as they are. We must not dislike them nor fall in love with them. This is equally true in staff relations. Most of the serious difficulties could be avoided if we leaders in our Christian faith could practice this basic principle of acceptance. After all, we cannot reform people. They must grow. And who are we to deny the individuality of our fellow workers? They do things a bit differently from us, but that may be the way God can use them, or at least the best they can do. All of us cannot be perfect!

3. Personal emotional security. I heard Dr. Fred McKinney, head of the Psychological Clinic at Missouri University, tell of a young professor who was constantly "eating out" his students. At the least provocation he flew off the handle. An older professor took him aside one day and said, "You are confessing something to these students that you do not mean to tell them. You are insecure. That is what your anger says to them. If you will handle them with less violence they will not find out that you are insecure, and eventually you will not be."

In the eyes of the public, including the mass of the churches, the pastor stands higher than any other staff member. But what is "high" or "low" in Christian service, except the amount of work you can put out (Matthew 20: 25-28). And "second-fiddling" is

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obnoxious only to people who have diseased egos and who do not gain their personal security in staying in the will of God—which may include most of us.

4. Handling hostility. This is one of the greatest problems which Christianity faces. When someone frustrates us, we tend to hate him. If the grounds of injustice are not clear, we may turn our anger within and feel depression. But, right or wrong, Christian or unchristian, we have to reckon with this problem of hating people who cause us pain.

Unfortunately much of our hostility is handled by the unconscious. This accounts for such things as two-facedness, veiled criticism, and attributing to others what we feel toward them. To illustrate this last item, which we usually call "projection," we may recall that many of the stories of conflict between the pastor and educational director consists of just such misunderstanding. Each may feel that the other is hurt, or angry, or disappointed. Blame arises. A few members of the church are told of the situation. Others find out. And before long motives and emotions are attributed to one or both of which any Christian should be ashamed.

5. Frankness and humility. I do not believe that written contracts, verbal agreements, understanding worked out by a personnel committee, or a division of labor between staff members—any one of these or all of them—constitute the solution to the problems of "getting along with staff members." Nor do I believe that relating to each other in a cold, superficial, arms-length kind of way is the proper way out. Of course, every situation should be structured as clearly as possible by the church and by staff members. But that will not, in itself, make for smooth sailing.

Nothing will take the place of frankness and humility. Sometimes two people can sit down together and talk things out. At least, we are our brother's keeper in these matters, and the least we can do is to expect of ourselves that we frankly admit our own failings and accept the limitations of others.

However, it should be stated that some people cannot do this, admit their own failures. So, all that I am saying is that a degree

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of frankness and humility is absolutely essential to good human relations. And it is especially needed in Christian leadership.

6. Sharing not creating anxiety. When someone makes us afraid, most of us will sooner or later hurt him. There is lurking within each of us a little child that gets angry and resentful over pain, psychic or otherwise.

I have known of educational directors who were a constant source of anxiety to the pastor. And I have known of pastors who actually seemed not to care if they made the minister of education unhappy, or put the monkey of a particular failure on his back. This is hard to understand. To force people to carry unbearable loads for an inhuman distance would be morally reprehensible, but to make life hard for a person emotionally does not seem so bad to many people.

Christian work has a great number of anxiety creating situations any way, so the least anyone of us can do is to share not create anxiety. In thinking of creating anxiety, I refer to such matters as running to each other with criticisms of the other or of the other's family, blaming each other for failures, too-frank-criticism before it is asked for, coldness, and even gossip.

It can be put down as a truism that most of us will try in some way to "run off" people who cause us too much anxiety. And this is often the basic cause of conflict between church staff members.

7. Overcoming resentment. It is rare that two church leaders are thrown together for long without some little resentments arising. There may be over careless words spoken, too heavy a load of work, difference of opinions, or even such unconscious forces as "personality clashes"—something about the other person we just don't like.

How are we to overcome these resentments before they fester and destroy the functioning of the individual? The Bible gives help here which is too well known to you for me to repeat. Sometimes we must rebuke the offender, sometimes try to talk it out, again we may even flare up and get over it (Ephesians 4: 26). In

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any case, we are expected to do two things: not to carry out the pattern of hurting the other person; and we are to rebuild the relationship of goodwill and warmth.

I suspect that more permanent breaches arise between leaders because we do not know how to overcome resentment than from any other single source. Offences will come, even the best of us will cause injuries to our friends, but only by the grace of Christ which expresses itself in personal honesty, frankness, sincerity, confession and forgiveness, can we overcome them and transform bad attitudes into good ones.

STUDENT VOLUNTEER MOVEMENT 16TH QUADRENNIAL CONFERENCE HELD

Two thousand college students, representatives of a generation whose lives have been greatly influenced by 2 wars gathered at Lawrence, Kansas, Dec. 27-Jan. 1 to search the Christian Gospel for a guide for men and nations in a time of world crisis.

Like their fathers and grandfathers before them, they attended a quadrennial conference of the Student Volunteer Movement. The 16th Conference was held on the Lawrence campus of the University of Kansas.

Behind the SVM were the 14 student movements affiliated with the United Student Christian Council. Also participating were the Student Christian Movement of Canada, the National Council of Churches of Christ in the USA through its divisions of home missions and foreign missions.

From 600 colleges and universities in the U. S. and Canada, more than 2000 men and women affiliated with 40 Protestant denominations assembled at the Christmas-week conference. In addition, an international complexion was provided by the many students from foreign lands. Two hundred missionaries, student leaders, and church executives provided the conference's leadership.

"Christ's Kingdom—Man's Hope" was the theme of the conference which considered "the responsibility of Christians in a world of struggle".

Approaching Corporations For Support

WAIGHTS G. HENRY, JR.

President, La Grange College, La Grange, Georgia

At a time when it is a matter of extreme necessity for the schools and colleges to graduate young men and young women who are capable of rendering expert services that will guarantee a future for humanity's freedoms, they are having to struggle to secure adequate financial support. This fact turns much of our administrative effort into a rear-guard action when our attention needs to be given to more positive endeavors. Colleges have always had to seek funds to supplement their income, but rarely as now. Dr. Henry W. Wiston, president of Brown University, refers to the college financial crisis as the worst in 50 years.

As the 1951-52 school term opened there appeared an enrollment of 1,392,000 students, which was a drop of 10% from the year before. The decrease results from several causes: The low birth rate in 1933, the expiration of the G. I. Bill of Rights educational program, the high cost of education, and the draft. Any one of these would create a problem. The sum total works havoc.

Dr. Benjamin Fine, of the *New York Times*, surveyed 100 colleges and found that half of the nation's liberal arts colleges, according to this spot-poll, would operate with a deficit in 1951-52. No comfort was to be found in the cost of operation, since this was to be increased again.

Dr. Fine went on to say: "The issue of financial solvency is one of the most serious facing higher education today. Many colleges are eating into their endowments, against their better judgment. They warned that unless they could get more funds, they might be forced to lower their academic standards just to keep going."

Faculties have been decreased. Fortunately industry has been able to take up some slack by employing men no longer needed in

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certain fields. But industry does not need the services of all whose college administrations tell them they can no longer teach.

Tuition rates have gone up everywhere to the upper limits. Church-related colleges have to charge the fees once extracted only by the society schools. The increase in rates has widened the breach between what the church schools charge and what the state schools charge. This further threatens church school enrollments.

To the strictures of the high cost of operation, the drop in enrollment, and the increase of fees has been added the burden of reduced income from investments. Conservative securities offer only negligible returns, while common stocks are unsteady. These facts, together with the factor that individual philanthropists face not only the limited returns problem, but also that of exorbitant taxation, make it almost impossible to count heavily on personal sources for substantial aid.

Some denominations are better than others in giving financial support to their schools. But in any case this support is never enough. Churches have too many other obligations to be able to do what all would wish for the schools. Some schools band themselves together and establish a foundation to receive funds from any available source. This money is invested for the good of the member schools. The plan is proving beneficial.

One source the Protestant church schools never expect to tap is the state. It is recognized that we can render our best service to the cause of real education, to the cause of freedom, to the cause of the state, and to the cause of the Kingdom of God only if we remain unshackled from any political control. The introduction of military units, the accepting of G. I. scholarships, and the use of surplus government property does not have the effect that the receiving of subsidy funds from the state would have. That it is only a matter of degree we do not accept. No threat to control is involved in the above mentioned contract privileges. With subsidy, control would become later, if not sooner, a certainty. We would have what Dr. J. Ollie Edmunds, president of Stetson University, calls "socialized education," as he wrote in the November

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issue of *The Keplinger Magazine* on "Don't Let Washington Support the Colleges."

INDUSTRY CAN BE INTERESTED

Colleges are looking for a new field of support. Fortunately such a field is available. Although, for the most part, it is still to be cultivated more and more colleges are finding it profitable to make friends of corporations. Sample cases of success such as the following are heartening:

Rutgers, raising \$1,306,843, secured its initial \$50,000 challenge gift from the L. C. L. Corporation, New York City.

The University of Bridgeport in a recent campaign received \$50,000 from a large corporation. By degrees local industrial corporations, banks, and other firms subscribed a total of \$200,000.

LaGrange College in Georgia has raised \$350,000 in three years of which \$88,000 came directly as corporation gifts.

Maryville College in Tennessee received last year \$100,000 from The Aluminum Company of America to endow a professorship in chemistry.

Athens College in Alabama reports a check for \$10,000 from the Calumet and Hecla Consolidated Copper Company.

Practically every church-related institution can give some instance of corporation aid, either for capital funds, for operations, or for endowment. It is imperative that the church-related schools and colleges make an intelligent and systematic approach to the corporations for aid for two reasons. In the first place they may find this to be the most lucrative source of help. On the other hand—and this is quite serious—the tax-supported schools are already approaching corporations for heavy support. This fact is made evident in the July issue of *Regional Action*, the publication of the Board of Control for Southern Regional Education. That the state schools have a right to approach corporations is not questioned. That the competition is very hard on the private and church-related schools is a rugged fact. The *Regional Action* article points to an approach that is at once systematic and sensible, and difficult for the church-supported liberal arts school to match. It says:

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"Sixteen educators serving as a regional committee have recommended a three-point program to bring industry and education into a closer relationship throughout the South. Development of the project will serve to harmonize and strengthen state, regional and federal organizations or agencies with similar goals.

"The recommendations call first for a broad survey of industry-education relationships at present.

"The second point proposes steps for developing cooperation between universities and industries; it suggests special arrangements whereby smaller industries facing a plant problem might be encouraged to seek technical help from a college or university in the area.

"The third step proposes the development of industry-university relations through a series of joint meetings to discuss experimental programs having both industrial and educational value.

"The committee was named by the Board of Control for Southern Regional Education, and it proposed that the program recommended be activated under Board guidance."

A few liberal arts schools are offering help to industry by maintaining research laboratories. A notable example is the University of Chattanooga that has a special laboratory building and staff devoted solely to the needs of local industry. The school, in turn, reaps a worthy support from the corporations thus served.

THE APPROACH TO INDUSTRY

Most church-related educational institutions must sell their cause on a different basis. Several approaches are valid:

A. The private and church-supported schools are our chief guarantors of freedom of thought, out of which grows the American concept of free private enterprise. American business is definitely helping itself and guaranteeing its own future as it strengthens the free liberal arts schools. In recognition of this fact Mr. Frank W. Abrams, chairman of The Board of Standard Oil of New Jersey, and Mr. Henry Ford II have established The Michigan Colleges Foundation, Inc., for the support of five private colleges there by business and industry.

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In the appeal sent out by The Michigan College Foundation, Inc., the emphasis was where we must put it. We quote: "We don't just teach subjects. We teach individuals. Check over our 15,000 alumni and see how they stack up in behavior and right living! Only a so-called 'small' college can have this close personal relationship between students and teachers. The result is a quality product. We believe that in keeping with American tradition higher education needs both strong tax supported institutions and equally strong privately supported colleges in competition with each other. This will keep higher education dynamic and vital and restrain the ambitious hand of bureaucracy."

Industry is interested in being kept as free from government control as possible.

B. Scholarships offered by industry work a benefit to the schools and also to the families of employees. Florida Southern College has been successful in securing scholarships for the purpose. As a result many students of corporation employee families now go to school who otherwise would not be able to afford an education. Ever alert to the avenues of better industrial relations, corporations are interested in this appeal.

C. Business is interested in trained leadership. The school is more likely to gain support in the industrial area when it can point to the fact that it definitely trains workers, whether stenographers, technicians, or candidates for management, for the industry. College administration does well to include in the curriculum the courses that will train men and women for the corporations from which aid is requested.

D. The good faith of schools in aiding industry is noted in certain cases. Northwestern University, for example, conducted a three-week workshop on economic education in cooperation with the Joint Council on Economic Education for school administrators, curriculum directors, and teachers. Industry can see the far-reaching effects of this method of bolstering the American industrial system.

E. The educational foundation plan, whereby several colleges in a given area bind themselves together into a corporation

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to receive funds, has an appeal that is worthy of note. Just as the Community Chest limits the number of calls we receive locally, so the joint foundation plan saves business corporations from constant calls. In East Tennessee, in North Carolina, as well as in Ohio and Michigan, such plans are succeeding. It would be well for all church colleges of given regions to look into this plan.

F. Whereas schools exist as educational institutions and not as propaganda agencies, it is nevertheless only fair that church-related colleges must not use industry both as a base of supply and a point of attack at the same time. America has been made strong on the basis of Christianity, democracy, and capitalism. No one of these three negates the principles underlying the others. If the schools are going to advocate other political or economic structures than democracy and capitalism, they should seek their financial aid from other than capitalistic corporations.

STRENGTH OF THE SMALL CHURCH SCHOOL

To the corporations we would offer this strong word. There is a temptation to invest industry's "five percent before taxes" in the technical and scientific schools and in the graduate schools, for these seem to offer the quickest return. But inasmuch as we stress the necessity of fair play, let it be noted that the scientific and technical schools and the graduate schools are important mainly because of the personnel of the student bodies and staff. Equipment is important but secondary. The students and faculty on the graduate level that have both the skills and the philosophy that are worth most to America are the product of the small church-related colleges. They furnish leadership far out of proportion to their numbers. The *Who's Who* volumes reveal their origin.

The publishers of *Who's Who in America* declare: "With limited funds and limited equipment, and endowments that yield less and less, these private schools . . . have been doing a better job than the state in the production of leaders in every walk of life—judged by their lifetime accomplishments gathered from the impartial records of *Who's Who in America* . . . The leaders, think-

APPROACHING CORPORATIONS FOR SUPPORT

ers and builders are coming today from the small colleges . . . all out of proportion to the enrollments of these institutions."

The graduate and specialized schools are like incubators that hatch out the eggs, but incubators are worth little without a flock of thoroughbred hens to keep them filled. Christian colleges produce Christian men for science and industry, and in their hands our destiny lies.

SOUND BUSINESS FOR INDUSTRY AND EDUCATION

Mr. Alfred P. Sloan, Jr., in *Colliers*, June 2, 1951, stated in an article entitled "Big Business Must Help Our Colleges,"

"From the purely selfish point of view, it is easier to justify corporate support of educational institutions when that support is limited to (technological institutions).

"For example, if General Motors were to make a grant to the Massachusetts Institute of Technology for fundamental research in metallurgy, in which General Motors is vitally concerned, it might well be considered a General Motors activity which it has delegated for convenience to an outside agency.

"To justify corporate support of liberal-arts institutions which are more concerned with the social sciences and the humanities is perhaps more difficult. But I feel strongly that such subjects are highly important even if they are not directly related to the field of production, and I believe that this second area of fundamental knowledge will have a far more significant bearing in shaping the pattern of our future society than in the past."

It is fundamentally sound business for the corporation to invest a part of their stockholders' money to strengthen and insure the economic system that guarantees the prosperity of American business. Mr. Irving S. Olds, Chairman of the Board of United States Steel Corporation, declares, "Every American business has a direct obligation to support the free, independent privately-endowed colleges and universities of this country to the limit of its financial ability and legal authority. And unless it recognizes and meets this obligation, I do not believe it is properly protecting the

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long-range interests of its stockholders, its employees, and its customers."

It is simply no longer possible to secure the essential financial support for our schools by making appeals from the pulpits or by increasing our student bodies by taking every boy or girl who wishes to work his way through college. All of industry must be sold on the necessity of coming to our aid for our mutual concern, and the colleges must be courageous in their appeals to the corporations. Else free Christian higher education is seriously threatened.

OPPORTUNITIES IN CHURCH VOCATIONS

A comprehensive chart of church vocations is one feature of the March 1952 issue of the *International Journal of Religious Education*. Compiled by John Oliver Nelson of Yale University Divinity School, this chart covers some 48 categories of non-professional vocations within the church, as well as those calling for ordination.

In addition to this helpful listing of the many opportunities available, the special issue on "Church Vocations" features articles by Vere V. Loper, Moderator of the Congregational Christian Churches; Roger Frederickson of Ottawa College, Ottawa, Kansas; President Clyde A. Milner of Guilford College; Richard Belcher of the Methodist Inter-Board Committee on Christian Vocation; and others.

Articles consider in detail the "Why, who and how" of presenting church vocations to young people and are planned to help youth workers, counselors, teachers, ministers and local church workers in guiding young people to consider vocations within the church.

Single copies of this special issue are 25c. Quantity prices are available on request. Send orders and inquiries to the *International Journal* offices, 79 East Adams Street, Chicago 3, Illinois.

The Novel

As a Religious Experience

JOHN W. HOLLENBACH

Recently a questionnaire came across my desk in which one of the questions asked was, "What kind of religious experiences, aside from public worship and Bible study, is your college providing for its students?" The question bothered me at the time, and has continued to bother me. Because of it, this paper came to be written.

Every moment of our lives we are receiving from the world around us. Those impacts we call experiences. Since they flow unceasingly and since they leave imprints upon us, as they may seem at the time, we are not the same from one moment to another. In other words, all experiences have significance for our lives and affect our character. Consequently, it is important that these experiences be the right ones—that is, such as will help us to become more like the ideal which we establish as our goal. Every parent and every teacher is aware of this need—if only partially—as is evidenced by his attempts to order the world around his children or students, to place before them certain books or pictures or examples, to put them into certain situations or environments, to surround them with certain companions called "good," or certain ideas called "true," or certain things called "beautiful." Yet every intelligent parent or teacher is also aware of the mystery of life, whereby the same book or situation or companion will have a totally different effect upon two individuals. For the one, the impact received through the contact with a certain aspect of the natural universe or of the mind and art of man may be a deeply religious experience; whereas for the other the impact may be not only casual but devoid of any religious significance. The experiences of some soldiers in fox holes have been moments of great religious conversion; for others, the same external circumstances

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with the attendant blood, suffering, and destruction have served to help warp and destroy religious convictions. Even those sources of experience which are designed to move the individual in a certain direction often have the opposite effect. In his *Autobiography* Benjamin Franklin tells of how some books against deism, really a series of sermons intended to refute the arguments of the deists and proclaim the orthodox Protestant theology, fell into his hands. Says he, "It happened that they wrought an Effect on me quite contrary to what was intended by them: for the arguments of the Deists which were quoted to be refuted, appeared to me much Stronger than the Refutations. In short I became a thorough Deist." Stephen, with the "face of the angel" and a tongue that spoke warmly and eloquently of the truth of Christ, served to convert many, but his speech and action moved others to gnash their teeth and eventually to stone him.

How then can one determine what areas of contact with the world of phenomena and ideas will, without fail, become Christian experiences for someone else? The conclusion that seems inevitable is that any book, any environment, and life situation which is placed before a student can be a religious experience, or quite the opposite. It all depends upon the individual. The history of the religious experiences of many men confirm that, of a truth, the ways that have led men to God are of infinite variety. Perhaps one justification for the broad base of study that forms the liberal arts program in the Christian college lies herein. Recognizing the uniqueness of the individual, and the unfathomable ways whereby spiritual truth is made known to man, the Christian college provides a wide variety of experiences, any one of which may be the avenue or an additional avenue for the student to discover the spiritual truths which lead to God.

If we were to stop there in our thinking, then the answer to the questionnaire would read simply, "All of the curricular and extracurricular program of the College provides, at least potentially, religious experiences for the student." There is real merit in this answer but it does not completely satisfy. If all experiences equally are potentially religious, then any college program no mat-

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ter what it includes is equally religious, and no college can be said to be irreligious. The falseness of this conclusion lies in the word "equally." If, on occasion, a student coming in contact with the Bible or with a group of worshipping persons has reacted violently against them, on many more occasions students coming in contact with the same sources have been impelled toward the world of the spirit. Out of the long history of human experience, some situations and environments and books and types of human beings have proved to exercise more positive religious influence than others. The Bible, of course, is the supreme example. Not far behind are the men and women of faith and principle whose lives have left an indelible mark on those with whom they came in contact. A third source of tremendous power has been the world of nature. A fourth has been the minds of sensitive, brooding, imaginative men as they have found expression in books, in art, in music, and in other creations. As a teacher of literature, it is perhaps natural that I am interested in this area of books as an avenue for religious experience, and especially the type of writing called literature. For the purpose of discussion I would like to focus my comments on literature and center them especially upon the literary form called the *novel*.

As Emerson points out, the theory of books is a noble one. A thinking man, experiencing the life about him and brooding over it, arrives at some concept of the significance or meaning of life in one or more of its aspects. This he considers truth, and he seeks to put down his impression in words that will live. The aspect of life may vary, but the process he uses in arriving at his impression or interpretation is in general the same. From the multitude of phenomena and occurrences that spread out in infinite variety before him, he discerns similarities and patterns, he decides relative importance, he generalizes. In other words, he gives the raw material of life meaning. The scientist generalizes from his observation of the world of phenomena. The autobiographer seeks to put in words a true picture of himself gained from a reflection upon his past deeds and their motives. The biographer tries to present the truth about some other personality

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that once lived. Since the task of the latter two involves the analysis of human motives in all their complexity, it is very difficult indeed. It is little wonder that they succeed only partially, in presenting the truth. The psychologist and sociologist enlarge their field to include the patterns of behavior of many and upon these conclusions—themselves generalizations—they generalize further. They too have a difficult task and are only partially successful. The philosopher looking outward and inward seeks to draw from the generalization of scientist, biographer, and social scientist further generalizations, this time about the significance and meaning of life—and he too hopes to arrive at the truth. He has a difficult time also, perhaps more so than the others, for he is trying to arrive at more universal truth, the truths of the spirit that lie beneath or beyond the world of phenomena and human behavior. It is little wonder that he only succeeds partially.

What then does the artist do—and as we are concerned primarily with one species of art—what does the novelist do? Since “fiction” is often thought of as being the opposite of “truth,” some there are who would say that he cannot be included with these others. They at least are seeking the truth, whereas in the very nature of his task, the novelist is creating people that never existed and situations that never occurred. It is true, of course, that some novelists create and people a world unlike anything seen on land or sea, and quite counter to their own deepest concepts of the true pattern of existence. But what needs to be remembered is that in the final analysis, the intent of many novelists, those whom I would call serious novelists, is identical with that of the sincere biographer, the objective scientist and social scientists, and even the earnest philosopher. The serious novelist too is trying to put into words his impressions of truth about some aspect of life. It may be the aspect of physical nature, human nature, group behavior, or spiritual values. What characterizes the work of the novelist and sets him apart from his fellow truth seekers is the method he uses in expressing his truth in words. Like the biographer, the serious novelist is normally concerned with examining the phenomena of life, especially as they help him to

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understand the characteristics of individual personalities. Like the sociologist, psychologist, and scientist the serious novelist often distills his individual impressions and conclusions into larger generalizations. Like the philosopher, he frequently relates these generalizations to the ultimate questions of the meaning and purpose of life and the values whereby man lives or should live. But, unlike all of the others, the novelist does not stop here. Rather, he does what at first appears to be a curious thing. He reverses the process of his thinking, and by calling to his aid his fertile imagination, he proceeds from the general back to the particular. The others are primarily concerned with moving from the concrete to the abstract, from the illustration to the principle, from life to truth. The serious novelist, having done this, now proceeds to reclothe his truth in the garment of life. His task then includes another step, in itself extremely complex and difficult. And, like the others, he too very often fails. Sometimes, like the others he fails because he is not a keen enough observer of life itself, so that his generalizations lack validity. Sometimes, like the others, he fails because his reflective powers themselves are limited by inadequate practice, or by prejudice, or by the twisting force of heredity and environment. Sometimes, unlike the others, he fails because his power of imagination is not strong enough and ingenious enough to invent and clothe his reflections and impressions in a consistent, life-breathing fable or myth. It is with him as with the biographer, psychologist, sociologist, scientist, or philosopher. All books are great in direct proportion to the extent that their authors have succeeded in transmuting life into truth. But for the novelist alone the following phrase must be added: and of recreating life that *powerfully* illustrates these truths.

For an understanding of the need for including illustrations of creative art, including the novel, among the variety of religious experiences that are important for all men, the word "powerfully," used in the sentence above, provides the key. Matthew Arnold in several of his essays touches upon the twin urges that exist in man. One is the urge for knowing and the other the urge for doing in the light of one's knowledge. The Greeks, he argues, had a pas-

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sion for the former, to the ultimately fatal neglect of the moral passion needed to make their knowledge predominat . In the ancient Hebrews the latter urge was dominant, at times at the expense of the search for light. Arnold's concept of the good life lay in the keeping of both these urges strong but in balance. Socrates, in the *Symposium*, likewise placed the search for ultimate beauty, which merges into the highest truth, as the great goal of man, but he too recognized at the same time the importance of a life lived in accord with the highest perceived truth, as his life and death demonstrate. The Christian concept of the purpose of life likewise is bound up in the same twain: the constant search for a better understanding of God, who embodies the highest truth, beauty, and goodness; and the incessant striving to live according to one's glimpses of this ultimate. "Be ye therefore perfect, even as your Father who is in heaven is perfect."

Now in seeking to provide those experiences which will help the student to discover the highest truths, it would seem obvious that, in using books as sources, the best are those containing the greatest words of wisdom; and within those books the best portions are those passages in the Bible "God is love" or the two great commandments on which Christ himself declared "hang all the law and the prophets." Yet, strangely enough, or perhaps not so strangely, considering that man is far from being either a purely rational being or a purely spiritual being, these and other of the most profound statements that have been put into words often are not powerful enough—or perchance they are too powerful—to lodge in the minds and hearts of many individuals. Rare is the person who is capable of looking upon truth or beauty "bare".

Here then lies one of the great religious functions of the serious artist. It is his art to bring these great abstractions closer to the world of the senses, to embody them in the flesh of human experience—in other words to bridge the gap between the reader and his own vision of the truth by using concrete detail drawn from the stream of life. Jesus, the master teacher, fully understood this principle of learning and used with telling effect the de-

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vice of fiction in his numerous parables. In fact, the coming of Christ to earth, "The Word made flesh," points the same lesson. Plato recognized the values of the fictional approach, and couched many of his aphorisms and philosophic reflections in the framework of a set of dramatic dialogues with the characters of Socrates and his followers as the center, a device partly biographical, it is true, but embellished and pointed by his own imagination. John Milton wrote an extended prose treatise entitled *Christian Doctrine* which contained most of the ideas on the nature of God, the nature and purpose of man, and the nature of the universe which he wove also into his epic poem, *Paradise Lost*. The *Christian Doctrine* is a forgotten book, except by a few Milton scholars; whereas *Paradise Lost* has touched and continues to touch the minds of many, many men and to stir them to further search for the ultimate truth of God.

In addition to this function of rousing the intellect or even of pointing out spiritual truths in a manner that men can and do comprehend them, creative works, including the novel, often perform a second function. By touching the emotions, and by driving home truths already apprehended to the point that they reach the springs of action, many a poem or novel or painting has helped Christian believers to bring their lives to conform more nearly with their highest beliefs. Thomas De Quincey, in *The Poetry of Pope* divided all of writing into the literature of knowledge and the literature of power. The function of the former is to teach; the function of the latter is to move. The two are not necessarily discrete, but the literature of power has as its aim instilling the love of truth. It arouses our affections and stirs our wills. To this group belongs the novel. This appeal to the emotion is a function of all art. Browning has his roguish painter, Fra Lippo Lippi say,

For, don't you mark? we're made so that we love
First when we see them painted, things we have passed
Perhaps a hundred times not cared to see;
And so they are better, painted—better to us,
Which is the same thing. Art was given for that;
God uses us to help each other so,
Lending our minds out.

In the eighteenth and nineteenth centuries, when the novel

form in English was developing, many Protestant religious leaders, perhaps because they recognized the peculiar capacity of a well told story to arouse the emotions and perhaps also because a number of the early novels were racy and even salacious, labelled the form of writing called the novel a product of the devil. Some vestiges of this unwarranted generalization, unfortunately, still exist. Even more widespread has been the suspicion of the novel handed down from the utilitarian era of late eighteenth century America. According to this group, since the novel after all is only fiction and not fact, does not give any information about the real world and real life, and as such is simply a waste of time. It is true today, as in an earlier day, that any novel can do harm as well as good. The same is true of all pieces of writing. It is also true that some novels, in fact a great many, have been, at best, a waste of time for the great majority of their readers; at worst, a large number have done considerably more harm than good. What needs to be added, however, is that many novels, like the *Dialogues* of Plato and *Paradise Lost* of Milton, do contain such profound insights into life, reaching to the spheres of moral and spiritual truth, and do present them in such forceful ways, that they have proved to be and can continue to be a tremendous resource for the person who is dissatisfied with his present stage of Christian belief and behavior.

On my desk as I write is a book just off the press entitled *A Reading of Moby Dick* by M. O. Percival. As its title suggests it gives one man's interpretation of the meaning of this century-old novel about whales and whaling, and his reflections on that meaning. This volume brings to seven the number of books written about *Moby Dick* and its author, Herman Melville, within the last two and a half years. As for the articles on the subject, their number is becoming almost legion. In the collection of *Best Short Stories of 1943*, there appeared a tale that used a grim variation of the "what-book-would-you-take-along-on-a-desert-island?" theme. Of the four books deemed most priceless by the two lonely survivors of a third world war that saw the complete destruction of western civilization, *Moby Dick* was one. I mention these facts

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merely to point out that *Moby Dick*, a piece of imaginative writing called a novel, has impelled many men to active thinking and even to the more difficult task of spelling out in writing for themselves and others the significance of the work. If I were to list other literary works of comparable challenge to so many, I would have to turn to such world classics as *The Divine Comedy*, *Hamlet*, *Paradise Lost*, and *Faust*. I can but add my personal testimony as to the effect on me of reading and re-reading *Moby Dick*.

It is very difficult, perhaps impossible, to disentangle with any certainty the web of cause and effect in one's life and to decide what experiences were the most significant in developing his religious beliefs and sensitizing his conscience. Nevertheless, some experiences do loom larger than others even in long retrospect, which often changes immediate impressions. Among these, one of the most significant has been my reading of Melville's tale, presenting the mad quest for revenge by the demoniac Captain Ahab as he drove his motley crew over the seven seas in search of the great white whale, *Moby Dick*. It is a stirring yarn, peopled with a group of striking, compelling people. There is the cannibal Queequeg, humorous and heroic, his skin a purplish-yellow, spotted with large blackish squares, his head bald except for a single scalp knot. And the powerful, philosophical American Indian, Tashtego, harpooner extraordinary. And the pitiful little Pip, the frightened Negro cabin boy, his reason finally dismantled by the scarifying experiences he undergoes. And the second mate, Stub, happy-go-lucky, fatalistic, who "presided over his whale boat as if the most deadly encounter were but a dinner and his crew all invited guests," with his short, black pipe as much a part of his face as his nose. Above all, there is the brooding, awesome Captain Ahab, his wooden leg planted in its hole on the quarter-deck, nursing his unquenchable hatred of the whale and the nameless force behind the whale which has wounded him and insulted his power. The most apparent quality one feels immediately about the book is the impelling vigor and sweeping imagination which the author succeeded in channeling into a fable or myth that is equal to the scope

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and depth of the reflections and impressions of life that he wishes to convey.

It was not only imaginations that Melville drew upon, however, but a fund of rich personal experience and very wide reading. Melville was at home on the sea. He had shipped as a seaman on a whaler more than once. He had traveled the seven seas in the forecastle, living close to all types of humanity. He had, too, the tremendous sensitivity which Henry James felt was the first prerequisite of a novelist. He was a person "on whom nothing is lost." Furthermore, like Dante and Milton and Goethe, he had that insatiable quest for knowing that drove him to range widely in the written records of man. Before writing *Moby Dick* he read all the books and treatises on whales and whaling that he could uncover. His knowledge, in fact, was so encyclopedic that it spilled over constantly into the novel, so much so that some have come to look upon *Moby Dick* as an encyclopedia on the subject of whales and whaling.

All of these qualities of imagination, receptivity, and scholarship, especially in the degree found in this novel, contribute to the total impact of the work. However, we come closer to the real fascination of the book for the mature reader when we discover, almost from the first page, that here is a man with a mind that is quick to see relationships, to catch the unseen in the seen, to move from the known to the unknown, I might even say, to the unknowable. In spite of the great mass of information about whales which Melville had absorbed and then presented again in his book, there is little feeling that this is a simple regorging of matter. Somehow, all comes out leaving indelibly the impress of the mind of Melville. For example, there is the chapter in which Melville vividly describes the whale line which folds the whole whale boat "in complicated coils, twisting and writhing around it in almost every direction," and the terror that strikes to the marrow of the neophyte sailor, straining at the oar, not knowing at what instant the harpoon may be darted and

all these horrible contortions be put in play like ringed lightning. Yet habit—strange thing, what cannot habit accomplish, Gayer sallies, more merry mirth, better jokes and brighter

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repatee you never heard over your mahogany than you will hear over the half inch white cedars of the whale boat when thus hung in hangman's nooses.

Here we see Melville's mind at work, moving from the scene itself to the reflection on the effect or lack of effect on human behavior. But he is not yet finished. His needs must carry this process one step further and make of this episode a symbol of life itself:

But why say more? All men live enveloped in whale-lines. All are born with halters round their necks; but it is only when caught in the swift, sudden turn of death, that mortals realize the subtle, ever-present perils of life.

Illustrations of this quality of Melville's mind and writing could be multiplied almost endlessly. I mention only two others: first, the section on the tiny (relatively speaking) eye of the whale, which leads Melville to the penetrating corollary, "Why then do you try to enlarge your mind? Subtilize it;" and secondly, the chapter on the whiteness of the whale, which, after developing the paradoxical thesis of the purity and the hideousness of the color white, propounds therefrom the riddle of good and evil.

This last illustration hints at what a reading of the entire book will bear out, namely, that the book as a whole is more than a description or an adventure story. It means something more. It is Melville's way of revealing his brooding and partial answers to the most profound questions of man's existence: the nature of man, his place in the cosmos, and his relation to the infinite. Examine all the great literary masterpieces and it becomes evident that they all touch upon one or more of these problems. It is this quality, along with the power of invention, which must be found in a work of art if it is to be labelled great.

What is Melville's reading of life as revealed in this novel? The answer is too complex for much discussion here. One point may prove illustrative. Like a fugue running through the book is the symbolism of the sea and the land. Near the beginning of the book, we meet a tall sailor named Bulkington at the Spouter Inn. He has just landed from a harrowing four-year voyage. A few days later, when the ship *Pequod* leaves Nantucket, Ishmael, who comes closest to being Melville's mouth-piece in the novel, starts

when he sees this same Bulkington at the wheel. Why should he fly the safety and comfort of the port, of the warm safe land, to return to the lashed sea's landlessness? Ah, here is fruit for meditation and allegory:

Glimpses do ye seem to see of that mortally intolerable truth; that all deep, earnest thinking is but the intrepid effort of the soul to keep the open independence of her sea; while the wildest winds of heaven and earth conspire to cast her on the treacherous, slavish shore.

But as in landlessness alone resides the highest truth, shoreless, indefinite as God—so better is it to perish in that howling infinite than be ingloriously dashed upon the lee, even if that were safety. For worm-like, then, oh! who would craven crawl to land

Gathering together other comments and reflections, one must inevitably conclude that Melville is warning against bowing to the goals of comfort and security, and even the easy, sure belief in a dogmatic religious creed—as symbolized by the shore or land. These are the enticements that enslave the intrepid soul of man, that make him less than God-like. In the restless, eternal search of man, Melville indicates, lies his greatest glory, even though that search leads, or seems to lead to an ultimate truth that is ghastly. What gives the novel its passionate, tragic undertone is that sense of uncertainty about the nature of God which prevents the novel from taking its place beside *The Divine Comedy* or *Paradise Lost* as positive and lyric expressions of faith in the God Jehovah as all-wise, all-powerful, and all-loving. Melville was struggling for the vision and the faith, almost desperately. Others around him in the mid-nineteenth century had caught visions of the infinite that to them were supremely rewarding, in spite of the misery of mankind in their own day. At times, as in the opening section with its powerful sermon on Jonah preached by the seaman person, there seems to be a hard-won faith. Father Mapple is shown as a preacher who has struggled mightily with the same problem, who has tried to escape the "other and more awful lesson" which Jonah and his own experience had taught him: the necessity of preaching the truth, no matter how terrible, in the face of Falsehood. Father Mapple's sermon does end on a triumphant note, a ringing proclamation that there must be an ultimate reward for those who preach

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thus, even though the martyrdom required is hard to understand. "I leave eternity to Thee for what is man that he should live out the lifetime of his God," says Father Mapple in submission, as he closes his sermon.

But if this was the faith of Melville, it was none too firmly settled. At other times in the novel, dark doubts seem to creep in as he observes man and as he observes nature.

Consider the subtleness of the sea; how its most dreaded creatures glide under water, unapparent for the most part, and treacherously hidden beneath the loveliest tints of azure. Consider also the devilish brilliance and beauty of many of its most remorseless tribes. . . . Consider once more the universal cannibalism of the sea; all whose creatures prey upon each other, carrying on eternal war since the world began.

Perhaps it is this very uncertainty which gives the book its brooding intensity, and which challenged me to take a deeper look into my own religious convictions. This paper has developed the thesis that a great deal depends upon the individual as to whether an experience has a positive or a negative effect upon one's Christian belief and practice. I am certain that my reading of *Moby Dick* has been a profound religious experience, bringing a fuller appreciation of the equality of man before God, a deepening of my feeling of the need for compassion, and a humbling sense of the limitation of unaided human understanding in arriving at the ultimate truth.

A novel like *Moby Dick* whose basic meaning does not coincide in several ways with the main stream of the Protestant world view is not a substitute for writings which bear the more direct imprint of Christian belief. It lacks many insights necessary for the complete development of a reader's knowledge of Christian values and tenets. However, I have dwelt deliberately upon this novel rather than one that more completely and directly points out the Christian message in order to illustrate anew the impact for good that such a novel can have to the thoughtful reader who recognizes it for what it is—the reflections of a sensitive, brooding man who has some things of value to tell us. To him who is well grounded in the Book of Books, and who has learned to read widely, in fiction, poetry, and non-fiction, this book is likely to be a profound religious experience. If we can believe the testimony of

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the great Christian poet Dante, one of the great resources which helped him on the road to faith and virtue was the writing of the pagan Latin poet, Virgil. St. Augustine too in his *Confessions* credits another pagan philosopher, Cicero, with playing the important initial role of turning him from his life of profligacy toward an acceptance of Christ.

In evaluating its program in the light of the question which served as the starting point for this paper, it seems then not unreasonable to conclude that the Christian liberal arts college in deciding what areas of human experience are most likely to help students grow in their religious faith and practice should not overlook the literature of power—and that includes the novel—as an important resource upon which to draw.

OVER-SPECIALIZATION

SPECIALISTS in one field or “well-rounded-out personalities” with a liberal education—which should American colleges turn out?

Well, there have been encouraging signs here lately that colleges may begin aiming at the “well-rounded-out personality” which Max Shulman discussed in his satire on college life, “Barefoot Boy with Cheek.”

In other words, colleges may be about to end their technological binge and start trying to produce educated men instead of one-track minds.

Over-specialization is creating a backlog of unemployed college graduates who might stretch from here to the moon.

Industry and business are more keenly aware of this fault of modern education than anybody. College faculty members know it, but don't or can't do anything about it. College placement directors, the people who have the responsibility of finding jobs for college graduates, know it now if they didn't before.—*Louisville Courier-Journal*.

Cure For A Blind Spot In American Education

WOODBIDGE O. JOHNSON

American public education has gone blind at the spot where it should have the clearest vision—it is blind to religion. From the first grade to the state university our system of instruction is practically silent about God and religious values. Our youth, accordingly, are being trained for private living and world responsibility with little guidance from the great moral directives of Christianity and with less knowledge of the spiritual resources of religious faith.

This religious blindness is called "secularism," and is helping to produce generations of irreligious or a-moral youth who, see no overall purpose in human history. At best, these "Godless" humanists are dedicated altruists who serve mankind with scientific, social intelligence yet who, in most cases, travel on the momentum of the religious dynamic of their God-fearing predecessors. At worst, they are dilettantes, drifting rudderless through life, motivated fitfully now by passion or caprice, now by personal prestige or the security of big bank accounts. And, if they cannot endure the boredom which such a life pattern creates, they turn to gambling, irresponsible sex experience, narcotics, or suicide. In any case, they have missed the idealism and self-transcendence, the strength and stability of God-centered living.

But this educational blind spot is sometimes defended on the ground that silence about religion is not really pernicious, but only religiously neutral and hence harmless. Actually, such silence is religious prejudice; by implication it teaches that religion should be omitted, and because it is of secondary importance. It produces the almost irresistible suggestion that religion is unscientific and undemocratic, at least unnecessary for good citizenship. Under this conspiracy of silence faith is undermined and destroyed, and agnosticism wins by default.

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But, American education was not ever thus. Time was when religion was the hub of the educational wheel. The Christian Church bore and mothered our first American schools and colleges, as the founding of Harvard, Yale, Columbia, Princeton and the other attests. They were founded to produce Christian character and to spread the Christian religion. The disastrous modern divorce between education and religion is due to several things, but primarily to a misplaced zeal to save the schools from sectarian control. The principle of "separation of church and state" was intended to keep the government from subsidizing or otherwise showing favoritism to a particular sect, and to prevent any sect from exploiting the government in its own interest to the disadvantage of its denominational rivals. But the principle has, in effect, been taken to mean the elimination of religious values from government and education.

That this interpretation is false as regards government is evidenced by such facts as the presidential use of the Bible in the inaugural ceremony, the hiring of chaplains to conduct worship on the floor of Congress and in the armed services, the observance of Sunday as a legal holiday, and by the yearly presidential proclamation that Thanksgiving Day is a national religious festival.

That it is false as regards public education is seen in the New Jersey Supreme Court's recent defense of Bible reading in its schools, as expressed in the court's opinion, "It is not necessary that the state should be stripped of religious sentiment." New Jersey is one of thirteen states where such reading is mandatory. There are five other states where it is permissive. That separation of church and state does not mean the atheizing of education is made plain in the concurring opinion of Mr. Justice Jackson in the 1948 "Champaign Case." Said he, "Nearly everything in our culture worth transmitting, everything which given meaning to life is saturated with religious influences derived from paganism, Judaism, Christianity—both Catholic and Protestant—and other faiths accepted by a large part of the world's peoples," and hence instruction which does not deal with the religious problems raised by the study of literature, art, history and science is "eccentric and

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incomplete." It is dangerous to allow a church to manipulate the State and the Public School, it is equally dangerous to allow religion to be eliminated from them. What we need is more and better religious education in public education. And a growing chorus of voices is saying so.

That such opinions and convictions have the force of law is seen in the growing number of courses in religion being taught in our state universities by their regular salaried faculty, Minnesota, North Carolina, Florida, Louisiana, Connecticut, San Francisco State, to mention several, and by the employing of coordinators of religious activities at such universities as Minnesota and South Dakota. Many other state schools are admitting departments or schools of religion to the campus, which are financed by churches but whose courses are part of the official curriculum. Iowa, Kansas, and Missouri are typical here.

However, because of the long standing misapprehension referred to and of the merely token character of Biblical instruction in the grades, privately endowed and church related schools have felt obliged to carry the ball for religion in education. At the present time there are 506 private or independent colleges and some 708 church-related colleges (of which 475 are Protestant, 228 Catholic, and 5 Jewish). Each of the main types of colleges—tax supported, private, and church-related—has a distinct contribution to make to American education. Many private colleges have long had full departments of religion, or even graduate divinity schools; e.g. Harvard, Yale, Chicago, and Princeton. Columbia has recently introduced 35 undergraduate courses in religion. But in the realm of religious values, it is the church school that can offer the most, for it has its roots deepest in the soil of a great religious tradition, is closest to the living Church, and can, by its very nature, offer a richer religious program than the others.

Park College, at Parkville, takes seriously its responsibility to help remove the religious blind spot of modern education. It is one of 44 Presbyterian Church-related colleges in the country, 4 of which are in Missouri. Founded in 1875, it has pioneered in Christian liberal arts education and has a long list of alumni

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prominent in the church's activities at home and abroad and offering religious leadership in the varied enterprises of our complex national life. This year 32% of its student body are definitely headed for church vocations or are seriously considering them.

Park College approaches its task of Christianizing liberal arts education by first imagining the kind of person it would like to graduate, and then by focusing the school's entire academic and campus program upon this ideal. It is an educational axiom at Park that without a livable religion a man is not liberally educated. He has not plumbed the depths of his own nature nor grasped the true nature of reality till he is religiously oriented to the universe around him. Accordingly, the college draws something like the following blueprint of the kind of religious person it would like its graduates to be.

Negatively, it wants neither a rubberstamp of any narrow inherited sectarianism, nor a shallow dabbler in many creeds who lacks a faith of his own. Positively, *it wants him to have a vital continuing Christian experience of God*, the God described and worshipped by Jesus, the God who evokes the total commitment of the will and gives life its center and goal. It wants him to use the spiritual disciplines and transforming power of worship offered by the church in a life of love and service to his fellows according to the teachings and in the spirit of Jesus.

Again, *the graduate should be religiously literate*. Piety is not a substitute for knowledge. He should have an informed and intelligent apprehension of the history, beliefs and problems of Christianity from its rootage in Judaism to its grappling with contemporary secularism. He should know its scriptures, something of its creedal and ecclesiastical development, its progress in the discharge of its world mission.

He should be ecumenically minded. Looking upon the fantastic diversity of the 300 American Christian sects, he should discern the common ground of faith and loyalty that supports them. He should lament their mutual antagonism of indifference, and work for their reconciliation and increasing cooperation. Having read those strangely different stories—"Catholic," "Eastern

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Orthodox," "Protestant," "Pentecostal" and "Quaker,"—he should recognize and love their common signature, "Christian." He should be dedicated to the World Council of Churches and its goal of a united Christendom.

His religious appreciation should be global and interfaith. He should not rest complacently behind the wall of the Judeo-Christian faith in which he has been brought up, but should leap over it into a sympathetic understanding of the religious hungers, values, and insights of the great non-Christian religions. In an age which has witnessed the destruction of political provincialism, our graduate should no longer be handicapped by religious provincialism. At the council tables of the United Nations we Christians sit as equals beside men of other faiths. And in this fellowship it is to be hoped that Christians, while firmly holding to the faith revealed through Jesus Christ, will as resolutely practice the humility taught by him. Any cavalier dismissal of these other faiths without having personally studied them breathes the spirit of bigotry and condescension toward those who live by them, and drives them away from us. We who believe the power of religion should unite rather than divide men should ponder Lincoln's words, "There can be no peace except between equals." For it may well be that if we do not achieve the cooperation of all men of religious faith, we shall witness the world triumph of a ruthless atheist faith. Hence we want our graduate to look upon his fellow world-citizens not merely as Buddhists, Confucianists, Vedantists, and Mohammedans—persons both queer and inferior—but, like himself, as children of God.

His approach to religion should be critical as well as devotional, adventurous as well as loyal. He should not seal his faith and his reason in watertight compartments, but should discover that they have nothing to fear from each other. Since all truths are ultimately consistent, religious truth cannot be jeopardized by historical or scientific truth. Hence, the open mind toward new facts and the critical examination of the grounds for belief should be welcomed and practiced. He should be ready to drop outmoded formulations of faith for more relevant formulations, and to re-

ceive such higher truth or fuller revelation as may be discovered in the future Divine-human encounters of life.

Finally, he should have a hopeful attitude toward doubt. To the entering freshman, college life is strange, thrilling, and painful; for he finds himself at last "on his own." In each area of his life he finds that suffering is the price of the necessary adjustments. In the academic area he meets a whole new critical world of science and scholarship that challenges his high school world-view. He must wrestle with this new truth, yet he feels weak and is often floored by it. His religious faith might be compared to a hothouse seedling, the result of carefully sheltered cultivation in the home and the home church. It has not yet been subjected to the dislocations of a new environment and intellectual climate, the storms of controversy, the need to stabilize itself by putting down a sturdy root system. It is an inherited, unexamined, untested faith; and doubt is the inevitable result of his having to examine it. By the time he graduates, however, it is expected that he will realize that doubts are but the shadows cast by new truths. They are not mortal wounds, but only growing pains in the process of finding a faith of one's own—a larger faith in a greater God.

In producing the sort of religious person described above, Park College has a three-fold program. There is first the academic offering of the Department of Religion. It requires of all graduates a six-hour course entitled "Introduction to Christianity." This is a sweeping survey which carries the student from the Jewish roots of Christianity in the Old Testament and Apocrypha, and teachings of Jesus and St. Paul in the New Testament, through the history of the churches in all their denominational variegation, through the development of the ecumenical movement, and up to a study of Christianity's proper relationship to the great contemporary non-Christian faiths. In addition, each student must elect one other course in general philosophy or in either the "Psychology of Religion" or "The Idea of God."

The second religious influence is that of the required chapel program. Here the emphasis is not religious learning but religious

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living, not scholarship but worship. Two services per week are worship services, with sermon or inspirational talk, music, and a varied liturgy. The Church as the custodian of the Christian faith and a channel of Divine grace for the world is here brought to the campus. Religious leadership is given by the Dean of the Chapel, visiting ministers, and faculty members. But the students themselves are also given experience in churchmanship. They assist by rendering such services as ushering, vocal and instrumental music, conducting the liturgy, giving prayers and sermons. Periodically a worship service is conducted entirely by students. And each year they set up and collect a budget of several thousand dollars for local and international relief and Christian missions.

Two chapel services per week are not worship experiences. One is an assembly in which entertainment, student affairs, or world issues are brought before the College. The other is a discussion experience for student give-and-take in small groups. Here the student is free to criticize and evaluate selected features of his college life or to review his personal philosophy of life. But both types of meeting are religious in orientation, for with the framework of the total religious program they foster a Christian evaluation of life.

The third religious factor is an activity feature. Here the Student Church and the Student Christian Association take the lead. These purely voluntary organizations have their own diversified programs. The Student Church, organized this year, is, in the strict legal and ecclesiastical sense, not a church. But since it is a congregation of Christians committed to Christian worship, character, and service and enjoying fraternal relations with bona fide churches, it is, spiritually, a part of the Church Universal. It is self-governed through a Board of ten elders under the supervision of the College Administration. It is charged with responsibility for the chief services of worship on campus and for the benevolent giving of the student body. It is providing a new vitality to campus religion within the framework of the chapel program.

The Student Christian Association is primarily a service or-

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ganization, meeting campus, community, and world needs through its various committee projects. Whereas the Church's contribution is primarily worship and churchmanship, the S. C. A's is primarily social service and education.

Another important aspect of the students' religious activity is their part in advising the Administration in its over-all religious program. They do this through the Religious Life Committee, at present a group of four faculty and six students. This group meets regularly to feel the religious pulse of the campus and to offer suggestions for needed treatment.

Beside this three-fold program one must mention the classroom and extracurricular influences of the Christian faculty and counsellors, staff and administration, and also the close relationship that is maintained with the Boards of the Presbyterian Church U. S. A., with which Park College is happily related.

These are the Christian influences permeating the campus and classrooms at Park and approximated by other church-related colleges which take seriously the great task before us of curing the religious blind spot in American education, of reversing the drift toward agnostic and morally neutral secularism, of building a bulwark against the onslaughts of a monolithic atheistic culture.

More than anything else, at this critical midpoint of the twentieth century since Christ, our world needs a new faith in God and a greater God to have faith in. If He is to lift the nations into unity, He must be greater than any deified state or culture, whether communist or democratic. A tribal god is not God. We must have the universal God. We need the God who cannot be measured by science nor compassed by the categories of philosophy and poetry; yet who created all the scientists, philosophers, and poets and inspires their search for Him. We need the God whose being cannot be plumbed by any of the creeds—Catholic, Protestant, or non-Christian. A sectarian, theologically dated god is less than God. We must rediscover the living, ever-transcendent, cosmic God of power, love, and mystery. And we must bring our world to worship Him.

A Counseling Program For Our Colleges

GALEN C. KILHEFNER

Within recent years there has been an amazing growth of interest in guidance, personnel work and counseling, not only in colleges, but also in secondary and elementary schools and in practically every type of organization that deals with people. This new emphasis has resulted from the general recognition that individuals are different and that every person has come from a unique background and that the problems he faces in life are not identical with those of other members of his group.

On a college level we have come to recognize that students are not detached brains but personalities and that it is the duty of an institution of higher learning to help young people attain their highest goals and to develop their finest potentialities.

The church related college, with its Christian philosophy of education, should lead the field in recognizing individuals and in making provision for their needs.

The terms guidance and personnel work have been used somewhat synonymously, the former to a larger extent in secondary education and the latter in colleges and industry.

Counseling, on the other hand, is one aspect of the total personnel program and refers to an inter-personal relationship between a person with a problem and another who finds himself in the role of a helper. Among the better known definitions of counseling is the statement of C. Gilbert Wrenn that "Counseling is a personal and dynamic relationship between two people who approach a mutually defined problem with mutual consideration for each other to the end that the younger, or less mature, or more troubled of the two is aided to a self-determined resolution of his problem."

College counseling is often divided into three areas: (1) edu-

¹ Wrenn, C. Gilbert, "Counseling with Students", in *Guidance in Educational Institutions, Thirty-Seventh Yearbook, Part I*, The National Society for the Study of Education, Public School Publishing Co., Bloomington, Ill., 1938, p. 121.

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cational counseling, related to the selection of courses, the development of proper study habits, the analysis of academic difficulties, planning for graduate work, etc., (2) vocational guidance, which is not always recognized as a function of the liberal arts college and (3) personal counseling, which obviously refers to many types of problems confronting college youth.

I. WHAT THE BRETHREN COLLEGES ARE NOW DOING IN THE FIELD OF COUNSELING

The six colleges of the Church of the Brethren differ in size and in the degree to which they have developed and organized administrative and counseling functions. It would be safe to assume that on these campuses personnel services have been evolving from informal beginnings and are moving toward definitely defined functions assigned to various members of the faculty. It is not surprising to find that these colleges have reached different points in their progress toward adequacy in counseling.

Without identifying the schools let me summarize briefly what seems to be happening in the field of counseling on each of these six campuses.

College No. 1

It is recognized that a more definite counseling program should be organized and a beginning has been made in this direction. Freshmen are assigned to advisers, but from the Sophomore year on students are on their own to approach counselors of their own choice when they feel the need for help. The program operates very informally, but the staff includes a number of people with a personnel point of view and it is possible that the counseling being done is of a high order even though the framework within which the counselor operates is somewhat indefinite.

College No. 2

Each student is assigned to a faculty adviser on the basis of the student's academic and vocational interests. Practically all of the faculty members are used in this program and although the counseling done is primarily in the field of educational advisement, they do have some opportunity to do vocational and per-

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sonal counseling. It is recognized that a minority of the faculty members do not enjoy counseling and that some are unapproachable or lack understanding. It is also felt by the chief personnel officer that the present system of counseling (to use his words) is "not at all adequate in virtually all cases."

College No. 3

Students are assigned to faculty counselors on the basis of their expressed vocational preferences and other factors. All members of the faculty are used as advisers, but the students assigned seem to cluster around certain individuals. This inequality of counseling load has two explanations: (1) some vocational groups are larger than others and (2) some counselors are given disproportionately large numbers of advisees because they have a reputation for being better than average counselors. In this college "problem students" are carefully assigned to those members of the faculty who are most likely to be helpful to them.

It is the judgment of one administrative officer that only about one-half of the teachers enjoy counseling and that only about one-fourth are doing a satisfactory job of counseling if one may judge from student reaction. This college has a number of counselors who seem to be appreciated by the students and it is apparent that many of them seek help from persons other than those to whom they have been assigned.

College No. 4

All students have assigned faculty advisers, but in many cases this relationship does not function except at the time of registration. The students may ask for a change of counselor and are always free to seek help from any member of the faculty. It is apparent that the counseling assigned is educational advisement and other help given is of an informal nature.

College No. 5

Students in the upper three classes are counseled by staff members in their major departments. Each freshman is assigned to one of several freshman advisers and they are expected to submit periodic reports in which they present a picture of the progress and the problems of their counselees.

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The Dean of Students and the Dean of Women are available to counsel in all areas and devote a sizable portion of their time to student conferences.

During the past year, at the suggestion of one of the student organizations, three members of the faculty, representing the fields of religion, sociology and psychology, volunteered additional time for counseling in the fields of their specialties and this service was given publicity in the college paper.

College No. 6

Each student is assigned to one of five or six faculty advisers and this relationship continues throughout the four years of the student's college life unless a change of counselor seems desirable. The counseling that is done is principally curricular advisement at the time of registration, but the continuing relationship has value in building up the kind of student-teacher understanding that is basic in personal counseling.

This brief summary of what is being done in the area of counseling on the campuses of the Brethren colleges is necessarily incomplete, but it does indicate in a sketchy fashion that there is both similarity and variation in the counseling arrangements of these six schools.

In summary it can be said that:

- (1) the Brethren colleges try to tie each of their students to a faculty member, but the bond, in many cases, is not very meaningful and frequently teachers who have little or no interest in counseling are used in an advising capacity.
- (2) these colleges have provided rather adequately for educational counseling, but most of them have not made an equivalent effort to meet the personal needs of students and the channels through which a student can seek help are not always clear.
- (3) many of the faculty members who enjoy counseling and who have some ability and training for it are spending so much time in teaching and administrative functions

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that they can devote only a limited portion of their time to students with problems.

II. HOW THE STUDENTS ON BRETHREN CAMPUSES REACT TO THE COUNSEING PROVIDED

During the early months of this year (1951) it was my privilege to spend several days on each of the Brethren campuses and while there, as a part of my study of "Student Personnel Services in the Colleges of the Church of the Brethren", I administered an "Inventory of Student Reaction to Student Personnel Services"³ to more than 1,200 students. This form was produced and originally used by Dr. Robert B. Kamm of Drake University and Dr. C. Gilbert Wrenn of the University of Minnesota.

During the past month I have completed tabulating the student replies to the sixty items in this inventory. Since five of the questions used relate to counseling, it will be of interest in this connection to examine the replies to these five items.

The questions on counseling were worded as follows:

- (1) Do you know of some staff member to whom you can turn for assistance with any problems which may arise?
- (2) Do you believe that the counseling facilities which are available to students at this institution are for the most part helpful?
- (3) Does your counselor, after presenting information to you and pointing out various alternative plans and actions for you, generally give you opportunity to think for yourself and to make your own decisions?
- (4) Have you been made to feel that you are welcome to visit a counselor on this campus anytime you may need help?
- (5) Do you feel that students on this campus who most need counseling are receiving such help?

In the table that follows these five questions are listed and

³Kamm, Robert B. and Wrenn, C. Gilbert—"Inventory of Student Reaction to Student Personnel Services".

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opposite each is the range of "yes" replies expressed in percentages of the group sampled on the various campuses.

Table I

*Percentage of Students on Six Brethren College Campuses
Replying Affirmatively to Five Questions on Counseling
Range of Affirmative Replies
(Expressed in Percentages)*

- | | |
|--|---------|
| 1. Do you know of some staff member to whom you can turn for assistance with any problems which may arise? | 86%—95% |
| 2. Have you been made to feel that you are welcome to visit a counselor on this campus anytime you may need help? | 82%—94% |
| 3. Does your counselor, after presenting information to you and pointing out various alternative plans and actions for you, generally give you opportunity to think for yourself and to make your own decisions? | 72%—88% |
| 4. Do you believe that the counseling facilities which are available to students at this institution are for the most part helpful? | 61%—81% |
| 5. Do you feel that students on this campus who most need counseling are receiving such help? | 24%—40% |

It should be pointed out that the last two questions, which polled relatively small percentages of affirmative replies, are questions that ask not only for the individual's personal reaction to the counseling system but, in addition, for his judgment as to whether or not the counseling program is effective in the lives of others. A substantial number of students answered these two items by encircling the "?" instead of the "yes" or "no". This may indicate that they did not feel they had sufficient information to make an intelligent judgment.

A second part of the student inventory data will point up some

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of the ways in which students feel the counseling programs of the Brethren colleges could be improved. Each student was given the privilege of writing in under "Remarks" any thoughts or feelings he had with reference to the total personnel program of his college or any specific part of it. No attempt will be made to quantify these remarks and it is admitted that most of the reactions seem to have come from persons with negative feelings. But it is possible that listing some of the ideas offered by the students will suggest ways in which the counseling services of our colleges could be improved.

Here are fifteen typical student comments:

- (1) "Good counseling service is given to those who ask, but only to those who ask."
- (2) "As far as counseling goes, I think the faculty here is willing and ready to help with your school needs as far as possible, but when personal problems arise there is no one to air out your problems with or discuss them."
- (3) "I discuss my problems with whichever faculty member I think knows the most about the particular problem."
- (4) "Counselors seem too busy and too hard to find ; therefore few students make use of counseling services."
- (5) "There are those who need counseling but would be unwilling to take it and use it."
- (6) "For some (general and related to school affairs) problems I feel free to turn to one or two professors ; for some serious personal problems I feel that no one here has the time, attitude or ability to satisfy my need."
- (7) "Usually those most in need do not know it and they are not reached."
- (8) "I have never discussed my program with a counselor who seemed interested in my schedule ; they appear very indifferent."
- (9) "If I have an assigned counselor I do not know who he or she is."
- (10) "We as students aren't aware of counseling facilities, but what there is is helpful."

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- (11) "The counselors are always glad to listen to us and *help us if we ask for help*; otherwise they don't *bother us*."
- (12) "There are several students who need help but aren't getting it. In some cases, I think the counselor should go to the students and not wait for the students to come to them."
- (13) "My counselor left school during my freshman year and I have not been given another."
- (14) "Most professors have regular hours for consultation and will make other appointments."
- (15) "They have stressed their willingness to help; but students just don't feel free to go."

In summarizing this section, it can be said that a cursory examination of the data to which reference has been made seems to indicate that the majority of the students now enrolled in Brethren colleges are not particularly critical of the counseling provided. But instead of feeling satisfied we should examine very carefully the viewpoints of those who do not concur with the majority judgment. It may be that their criticisms will suggest the directions along which improvements in our counseling programs should be made.

III. *Recommendations for the Improvement of College Counseling Services*

(a) *Organization*

- I. The student personnel program, including counseling should be headed by a Dean of Students (he may be known by some other name), directly responsible to the president and charged with giving leadership to the personnel staff, co-ordinating the efforts of those employed in the program and working for the constant improvement of all of the personnel services.

This assumes that the services to students, like the instructional program and the business management of the school, are important enough to warrant the employment of a full time head.

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Some educators, including the late Dean Hawkes of Columbia University, have believed that the Dean of Instruction should be the college's chief personnel officer. It is probably true that in all of the Brethren colleges the Dean was at one time charged with most of the student personnel services, and in three of the six colleges the Dean is still the head of the personnel program. But it is quite apparent that to head the instructional program of an institution and work for its improvement, to assume responsibility for the numerous services to students and along with this to take the president's place in his absence is more than any one man should be expected to do. On the other hand to appoint a number of part time personnel workers on a co-ordinate basis makes no one definitely responsible for the program and permits the setting up of a program that lacks co-ordination.

2. Every college should have on its counseling staff a number of people who have been selected on the basis of personality and training qualifications and their interest in helping students. The division of duties among them should take into account their individual specialties, and it is to be hoped that they will all be available, at least on a part time basis and at regular hours, for student conferences. Students should have the privilege of choosing their counselors and of consulting several if they so desire just as we reserve for ourselves the right to take our medical problems to the doctor of our choice and to change doctors if and when such a change seems to be to our advantage.
3. All of the members of the college faculty should continue to help students as their time and opportunities afford. This informal counseling out of casual, natural contacts, is of extreme value on any

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campus. On the other hand an institution of higher learning which depends upon this type of counseling only will have many unsolved student problems on its campus. It might be said that lay counseling plus professional or semi-professional counseling is preferable to either used to the exclusion of the other.

4. Each student should be attached to a faculty adviser and if this relationship can continue and remain a mutually happy one throughout the student's four years of college, so much the better. It is true, however, that most faculty advisers consider themselves responsible only for educational advisement and the student must remain free to seek counsel on personal problems wherever he feels help can be found.

Since freshmen are generally not well acquainted with faculty members, it is quite proper for the college authorities to make the original, temporary assignment of advisers. There are those who feel that after students have become oriented to college life they should be allowed to select their own advisers or if this is not feasible, the person making the appointments should at least take the student's preference into account.

(b) *Personnel*

Since student counseling relies so heavily upon inter-personal relationships, it is apparent that the training and personality traits of those working in the program are of the utmost importance.

The members of the counseling staff will be more effective in their work if they have had some training in psychology, education, sociology, the interpretation of test results, guidance and counseling. Those who feel that their college and graduate work have been de-

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ficient in certain areas can improve their effectiveness through in-service training.

At least as important as the counselor's training is his own personality. Some people imply that many of the students who specialize in psychology and guidance are somewhat maladjusted themselves and in their vocational fields are trying to find an answer to their own problems. This may be an opinion difficult to substantiate, but it does point up the thought that those who would help to solve the problems of others must themselves be well adjusted persons or they will constantly introduce into their interviews factors emanating from their own personalities.

Counselors must be good listeners; they must be approachable and understanding; they must not only appear interested but be interested in every concern that a student brings to them; they must be able to keep from dominating an interview and beyond this they must have enough character not to betray confidences.

Counseling depends so much upon mutual respect and faith. Unless these can be retained in student-counselor relations the effectiveness of the program will be limited.

The counseling staff is a team and the success of their program will depend to a large extent upon how well the staff members learn to work together at a common task. Years ago, while coaching basketball in a small rural high school, I made the discovery that my team won games when I had on it boys who liked each other and who didn't care which one shot the goals. Similarly a counseling staff cannot be what it should be unless the prevailing spirit among its members is one of confidence, appreciation and goodwill.

A word should be said about the girl in the outer office. If she is pleasant and intelligent and interested

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primarily in helping people, she will become for the students an easy first step into a counseling interview. But if she has been trained to think of herself as the watch dog of her boss's time and happiness, many students will forego the benefits that might come from an interview rather than subject themselves to the unpleasanties they associate with the counselor's secretary.

It was stated earlier that the informal counseling program of a college can utilize the services of every faculty member. But some teachers are more interested in their subjects than in their students; more concerned about academic achievement than about the development of persons, and so devoted to gaining recognition for their departments that they scarcely notice students who are eliminated in the educational process.

A counseling staff cannot do a good job unless it has the support and co-operation of a faculty with a personnel point of view. Those who select faculty members would do the cause of counseling a great favor if, in examining candidates for positions, they would make an effort to learn how the prospective teacher feels about people, college students in particular, and the problems they are facing in the modern world.

Before concluding this section it should be said that every college ought to have available, on call, specialists to whom students with unusual problems can be referred. If a counselor recognizes his own limitations and knows which problems should be referred and to whom, the service of his office can be extended indefinitely.

(c) *Techniques*

It will not be my purpose here to discuss techniques in the art of counseling. That is a course in it-

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self. But let me offer a few concluding thoughts which may suggest ways in which procedures related to counseling can be improved.

1. A counselor should have regular conference hours and a definite place at which he can be located. Many students will ask for a conference if they know that the counselor has stated times set aside for that purpose, but they are not likely to do so if they feel they are imposing upon the counselor's time or if they repeatedly find that he is "not in."
2. The atmosphere of the conference room should encourage informality and relaxation and during an interview one must have a sense of privacy. Some counselors meet their students in rooms which are about as friendly as a police court and others find it almost impossible to interview a student without having a third person listening in.
3. Counselors should have easy access to the student personnel records. These are as valuable to the counselor in providing him with a background for an interview as is the case history which a medical doctor consults when he is visited by a patient whom he has previously treated. Personnel records have no value if they are not consulted and in the interest of avoiding useless work should include only those items which experience has shown to be of significance.
4. Test results will help a counselor to more scientifically evaluate the student's strengths and weaknesses, but they should always be interpreted with good judgment, not claiming too much for them nor too little.
5. Students seem to appreciate that a counselor's help can be gotten if and when it is wanted. But

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they also feel that many of the students most in need of counseling are not receiving it. This suggests that there should be some way of detecting individuals with special problems, and if they do not seek help, it may be the counselor's responsibility to take the first step in arranging for an interview.

The counseling that has been done in Brethren colleges has been somewhat spontaneous, informal and at times not too carefully planned, and yet over the years the needs of our students seem to have been pretty well met.

Life today is very much more involved than it was in the past and the problems faced by today's student generation are more numerous and more complex than they have ever been before. It is heartening to notice that several of the Brethren colleges have taken long steps in the improvement of their counseling services and that others are at least aware of their shortcomings in this area. "What Constitutes an Adequate Counseling Program?" is a subject, the study of which could well be continued on each of our campuses.

Perhaps we have been absorbed in the gathering of funds, in maintaining our enrollments, in improving our physical plants and in raising our academic standards. In some cases we have given more thought to impressing outsiders and newcomers than to meeting the needs of students already on our campuses.

It is to be hoped that in every Christian college helping people will always be a cardinal value and that in an increasing way we shall come to realize that no college has problem students . . . only students with problems.

"Because of the increased birthrate alone, there will be more than five million additional children in the American schools eight years from now than there are today. It will take 200,000 new classrooms to house these children.

What Shall We Do With Religion In Higher Education?

RILEY HERMAN PITTMAN

It is not uncommon to hear that our educational enterprise is in a bad way. For several decades "education" has been our hope and solution to the problems of society. Today, the conditions of our world give cause to doubt our high hopes for "education".

A few questions point to the need for an examination of our educational enterprise. Are the presuppositions of our educational systems well founded? What about education's responsibility for public morality? Has our educational institution become a mere instrument to equip people with the "know how" of running a mechanically reared social order? Do special interest and pressure groups dictate the policies of our schools? These are pertinent questions and have tremendous implications for our way of life.

Our question is related to these, but stems from the first. Can we achieve "the free and democratic world" with a materialistic and secular basic orientation? What kind of basic orientation contributes to the "best education", the "best family", the "best economic system", the "best world"? It is within this setting and concern that we pose the question: What shall we do with religion in higher education? Some of the implications will be touched on in the following statement, but our primary aim is that of suggesting how religion may be included within the curriculum, and then that of indicating how it is done in a department of religion in a Liberal Arts College.

We assert that religion does have a place in higher education. And further, it ought to be more than an addendum. This is contrary to the normative understanding in America that religion has no normal place in the academic setting, and that morality can be secured in another context. But there are qualifications which are necessary if courses in religion have a legitimate academic function in the curriculum.

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One of the first qualifications is related to the distinction between religious "education" and religious "propaganda". This is a distinction that is difficult for many. Some think of religion as incurably sectarian, inherently divisive and dogmatically authoritarian. It is one thing to teach about religion, it is still another to evangelize. If religion in the college curriculum is for the purpose of indoctrination and the perpetuation of denominational proclivities, the problem of its place will arise again and again.

However, if the curriculum of religion is built on the basis of an objective educational approach, there is hope that religion can serve a significant function. Some will and do question the possibility that religion can be taught from an objective point of view—that one's "pride and prejudices" will color the presentation in spite of the instructor's efforts to be objective. The personal factor can not be ruled out. It is not ruled out in political science, nor in biological and physical sciences. The astronomer who does not have an appreciation for his subject and the student's response to it, would not be employed by a respectable college. This holds true of other courses. One can have an appreciation and convictions about his field of study without being a dogmatist. Whatever basic orientation or bias the instructor has tends to be expressed. The real issue is: Are the various angles and problems presented, and is the student free to explore the given area without fear and discrimination? In other words, can we come at the teaching-learning situation in freedom and faith, faith that in freedom truth will best be served?

There are those who feel that religion is best taught by the indirect approach, that is, teaching religion where you find it, or when you feel like it. The indirect approach has its merits, but fails to give the student an integrated and critical view, and, in the hands of many, become a means for the professor to sermonize and fuss at students. Add to this the fact of specialization, and the indirect approach presents another weakness. Teachers on the college level are not usually equipped to teach religion. They are too frequently religious illiterates, often debunkers, or just plain in-

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different to the possibilities and significance of religious education. This is not to be construed that teachers are not to have a "religious orientation". Rather, it means that religion is important enough in our culture to merit the direct approach; and that those who have not specialized in the field should not be expected to teach it.

The study of man's religions can be included within the college curriculum. The history of religious institutions can be objectively presented. Religious phenomenon can be examined along with all other social phenomena. The same methods of research can be employed that are used in history, psychology, sociology, anthropology, philosophy, and the physical sciences. Where there are data they can be observed, described, defined, analyzed, subjected to experimentation, classified, tested, and reduced to working hypotheses. The same degree of honesty, courage, patience, and sacrifice is called for in the study of religion as is exacted in the most rigorous disciplines. Perhaps the most important aspect about any concentrated study is that to be done *religiously*. If the instructor and the student do not appropriate the above methods and attitudes, how will they make significant and trustworthy discoveries? How can we claim a free-from-fear and a faith approach if we are not willing to "test all things"?

It seems most obvious that if the proper methodology including attitudes is recognized and followed, religion can be significantly taught on the college level. Furthermore, the study of religion is essential to complete the student's understanding of man and society.

The aim of religious education is comparable to the aim of the whole of education. Education may be defined in terms of a process through which questing persons cultivate and grow in adjustable attitudes, knowledge, and skills so that they may live more meaningfully and productively in their environment. Education is a reaching out—a growth.

It is predicated upon the tendency of men to seek ways of solving problems, of adjusting to and changing their environment.

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All education must take into consideration the ends sought not only in immediate situations, but those sought by men in general. Education is purposive. It is not true to its high purpose if it ignores the basic needs of man. All education must take into consideration the learning process.

The person who is properly "educated" seeks to find his place and work, has a maturity which gives perspective and poise, and has a more complete orientation to his universe.

Religious education has a part in this process. The aim of religious education in the curriculum is the above plus certain qualifications. Every field of study qualifies in terms of its specialization. Religious education, like other fields, may be distinguished by content and method of approach. The steps and attitudes which are associated with the "scientific method" ought to form the base for any study. The nature of the content determines what special techniques and tools are necessary for the fullest exploration.

The "what" of religion helps to qualify the area. There are recurring problems and themes that are indigenous to the study, but not exclusively so. The phenomenon of religion invites the use of the historical, sociological and functional approaches. It has literature, ideologies and institutional expressions. There are a variety of forms and possible classifications.

Another inquiry is the "why" of religion. This involves such problems as the "religious sentiment", the pursuit of meaning and value, the desire to grasp the whole of things—the problem of *weltanschauung*. The "why" of religion invites various methods used by psychologists and philosophers.

These quests (the "what" and the "why") seem to have a constancy in religious systems, and therefore, offer interest to the student who wishes to explore them, and who wishes to see what relevancy they have for him. There is no doubt that man's religious quest has and is producing data that can be observed, described, analyzed, subjected to experimentation, classified and reduced to working hypotheses. As in other research, data emerge which serve as guiding principles and which must be kept under continuous

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examination and testing for accuracy and validity.

This brief statement endeavors to indicate the possibility of an objective educational approach to the study of religion, and to suggest ways of implementation for a systematic study. Now we wish to be more specific by relating religious education to an institutional setting.

In the department of religion in the College of Liberal Arts at Drake University, courses in religious education are offered with the above approach in mind. These courses give the student the opportunity for free discovery and exploration. Students are encouraged to develop skill in weighing and evaluating for practical application. Each area within the field relates to the general aims above, but specific aims and procedures are worked out for each course.

The courses of the department are divided into six areas including (1) the literary (2) the historical (3) the educational—courses in religious education (4) the psychological (5) the sociological and (6) the philosophical and theological. Courses in other departments supplement and develop background for these areas.

The first course listed in the catalogue (Religion 20) is used to illustrate how the above program is implemented. This course is designed to give the student a basic orientation to religion. The title of the course is "Religion in Life and Society". For practical purposes the course is called "A, B, C'S and Q'S of religion. The "A" deals with how to study religion. The general approach is called exploration. The student is invited to examine and explore religious phenomena in (1) specific institutions (2) newspapers (3) group meetings (4) conversations (5) books (6) radio. Wherever there are opportunities to observe expressions and forms of religion, the student is to do so and make recordings. The "B" part of the course deals with the dynamics of religion. In this section the student moves more specifically into the realm of defining and analyzing asking such questions as: what gives religion its power in life and society, where does it get its driving force, and why are people religious? This is the psychological inquiry. Thus,

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having looked around to see the phenomenon of religion in varying forms, the "B" parts seeks to guide the student in understanding the "why" of religion. The "C" section pertains to the social forms and expressions of religion. The student goes back from present forms to origins and developments. Here, the student has opportunity to see something of the structure and function of historic religions, to view organized faiths and denominational groups. This section involves the historical and sociological methods with selected case studies. Each student has opportunity to select and report on religious groups according to (1) origin (2) beliefs (3) practices (4) historic influence and status. The "Q" part deals with questions asked of or about religion by the students at the beginning of the course. This section is designed as the summary and conclusions. However, it is not to be understood that questions are put off until the end of the course. Throughout the semester there is interfusion of the parts through discussion and reports. The observations of the religious phenomenon is continuous, and it is the hope that the student will continue such observations throughout life.

This course attempts to lay the foundation for all other courses in the department. The approach is applied in general to the six areas mentioned above, but with adaptation to the specific subject matter and the needs of students.

In such a program of education it is hoped that the central aims of our understanding of religious education are fulfilled. Also that the student realizes the possibilities of an intelligent and unbiased approach to the study of religion, that religion is not something divorced from life, and that it is the effort on the part of men to find the best interpretation of life.

What shall we do with religion in higher education? Wash our hands of it? Treat it as an enemy? Give it the passive brush off? Say yes to it and mean no? It seems that there is a better answer, and we have tried to indicate what it is and to show how it is demonstrated. Religion is a significant inquiry and part of man's understanding of life and society, and therefore, should be included in the curriculum.